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# MOODY MONTHLY MARCH-1938

## *His Presence*

By T. O. Chisholm, Vineland, N. J.

About, above me, evermore,  
Christ's gentle presence broods,  
He shares with me my silences,  
He fills my solitudes.

His face, His form, I cannot see,  
No spoken word can hear,  
But with some finer sense of soul  
Do I perceive Him near.

Oh, how my heart within me burns!  
What ecstasy is mine,  
That He thus vouchsafes unto me  
His comradeship divine!

Are not these joys too sweet to last?  
May He not soon depart?  
"Lo! I am with you . . . all the days,"  
He answereth my heart.

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# MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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MARCH, 1938

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March, 1938

## "But What Have You Done for His House?"

A dear child of God sent us a letter so thought-provoking that we must pass it on to others of His true children:

I have been greatly concerned about "my house" and resting on Acts 16:31, I have been praying for the individual members. The other evening your advertisement caught my attention and immediately it came to me—"But what have you done for His house?"

I trust it may be my privilege to be greatly concerned about "His house" from this time forth "until He come."

Surely the Holy Spirit works today. How else can you explain His leading, one by one, just such saints of God to see the need and place of Israel, "His House" in these last days of grace?

And what about His House? It lies desolate, and Israel cannot see Him again until they shall say, "Blessed is He that cometh in the Name of the Lord!"

Some day He will lead you, too, to ask yourself, "What have I done for His House?" Then remember that we are here, your servants in behalf of that Jewish remnant, according to the election of grace, that is to be saved into the Church before He comes.

Our work merits your every confidence. Our field is not only the 2,000,000 Jews of New York but the 4,000,000 Jews of America. And through co-operating missionaries we are represented, and our Yiddish publications are being distributed, in all the important Jewish centers of the world. In America, Branches are being established in the larger cities as the Lord gives us the means and the workers. Your sympathy and prayers are always needed. "The Chosen People," loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all interested friends.

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# MOODY MONTHLY

MARCH, 1938

## EDITORIAL NOTES

The exhortations of the Hebrews' epistle are worth meditation and consideration:

"Give heed" (Heb. 2:1), attention needed.

"Exhort one another" (3:

"Go On" 13), brotherliness needed.

"Hold fast" (4:14), fidelity needed.

"Come boldly" (4:16), confidence needed.

"Run with patience" (12:1), continuance needed.

Added to these is "Go on" (6:1), which indicates the need of completion. Some Christians seem to think the new birth is the end of the Christian life. It is—but it's the front end. It's the place where all growth starts.

We remember a quaint old soul who frequently sang a tuneless and almost a wordless song. "Go on" was repeated over and over and over until the rhythm had brought the chorus to an end. Well, the idea is good. You have made a start in the Christian life—go on.

A smart aleck once said to an old saint, "Uncle, which is the road to heaven?" The Christian gentleman's instant response was, "Take the first turn to the right and go straight ahead." The answer may not be in biblical terms, but the idea in back of it is scriptural. Of course, Christ is the way. Our point is—go straight ahead. That's biblical. Go on! It is easy to start. Go on! Many make beginnings. You must go on.

\* \* \*

A good friend quoted to us a paragraph from his college son. The sentences form part of his notes on a classroom lecture in Physics.

While the college attended does not call itself Christian, the professor who gave this lecture is a believer. Here are the notes:

"The ear is an example of the remarkable provision of the Creator. On first looking at the ear, one observes that there is a tube through which sound vibrations enter the ear, and on the inner end there is a diaphragm which is set in vibration by those impulses. One sees also an inner ear which resembles a tubular sack. It is full of a water-like substance. There is a small diaphragm over a portion of the end of the inner ear. Connecting the two diaphragms there is a series of three bones which transmits any vibrations of the first diaphragm to the second. The question arises, Why could the bones not be eliminated, and the outer and inner ears be connected by a single diaphragm? The bones in the human ear act as a system of levers which reduces the amplitude of the vibrations of the first diaphragm before they reach the diaphragm of the inner ear. To have the vibrations transmitted from air to water, with no loss of energy, requires a reduction in the amplitude of the wave in the neighborhood of 60 to 1."

The young man added this comment, "Is it possible for a sane man to suppose that these bones of just the right size are in the ear as a result of chance? It is preposterous to think that they are due to anything but the Creator, as Dr. — says."

How different this reverent attitude from that reported recently of a scientific meeting in which a learned gentleman spoke of "evidence" that the origin of creation may be an electrical jungle filled with "mad electrons." This leaves chance responsible for the orderly arrangement of this wonderful universe! All scientists admit law controls it. Can such a contradiction be possible? Law operates the universe, but chance originated it!

Let no one think that evolutionists are in agreement. Get ten of them together and you will have ten theories. At the scientific meeting referred to above, two universities reported their experiments and findings in the realm of the electron. One report said that electrons were not uniform, but that there were some eighteen hundred varieties, all differing in weight. A professor representing the University of Michigan said, "Interesting but not true," and told of his group of physicists and their experiments which proved "it is impossible that the electrons can have the different weights claimed."

Take your child's alphabet blocks and shake them together, then roll them out in a row on the floor. Ask the mathematician how many times you would need to do this before "chance" would bring the letters together in proper order to form the alphabet. Do not try it as an experiment, for you will die of old age and the blocks will be worn out before "chance" serves you that way. Can chance bring this well-ordered world into being?

How much more rational to accept the simple but sufficient explanation, "In the beginning God created the heaven and the earth." Quite evidently there is design. There must have been a Designer. His name is God.

\* \* \*

Splendid progress is being made with the Moody Bible Institute's new building. Fortunately, Chicago is having an open winter—

so far—so that the workmen have not been greatly hindered by bad weather. It is expected that the building will be finished in the fall. You will realize how badly this building is needed when you learn that more than eighty Institute students have been forced to live in neighborhood rooming houses through lack of space.

Friends, old and new, will be interested in hearing about some of the memorial undertakings. While the entire Administration

Building is in a sense a memorial to D. L. Moody, it has been thought proper to have rooms of remembrance for others.

At the recent Founder's Week Conference the Alumni Association voted to undertake the building of the President's office and Trustees' Room as a memorial to Dr. Gray. All of us recognize how fitting it is that the thousands of Dr. Gray's former students should be given this opportunity of placing this permanent memorial to him.

The *Grace Saxe Memorial* was started by her friends with the idea of building the library which will occupy the entire fifth floor. Up to February 1, 1938, less than \$300 had been received, but undoubtedly many of the thousands who found blessing under Miss Saxe's ministry will respond as soon as they learn of the plan.

The *Charlotte A. Cary Memorial* has been initiated by some of her friends. This good woman left a lasting impression on the student life of the Institute, and, without question, the friends of other days who hear of this undertaking will desire a part. Up to February 1, 1938, about \$700 had been received.

For further information concerning the new building or any of these Memorial Funds, write L. O. Langston, care of the Institute.

\* \* \*

"It's wonderful," said a little Texas boy of twelve, who had been blind from birth, as the surgeon removed the bandages from his eyes and he saw the world for the first time. This happened a few weeks ago. Boylike, about the first thing he saw was a bicycle. "I can tell it's a bicycle," he shouted.

Wonderful! Of course. The greatest experience he will ever have. But the opening of the eyes of those spiritually blind, while not as spectacular, is more important. May God grant that experience also to the dear lad.

His entire story is a reminder of the miracle performed by Jesus and recorded in the ninth chapter of John's Gospel. Here too was a youth blind from his birth. Here too was a startling transformation. "Wonderful!" says the modern boy. "A marvelous thing!" said the other.

With the prayer that some such finality may come to the Texas lad, let us record the climax of the old story:

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him" (John 9:35-38).

Much has been written on the "how" of revival. A newspaper report of a church function indicates one cause of paralysis in church life. How sad that so many church members know little or nothing of the place and work of the local church according to New Testament standards. Part of the tragic newspaper story follows:

"The guys at the First — Church decided if there is any place where guys ought to have some good clean fun it's in their church. So a few of them got their noggins together.

"The first step was to bar women. Then came the great idea. The great idea was the Simple Simon club, a club where men could be men. So they had a dinner and an election.

"W.G. was chosen the Big Simpleton. J.B.W. unanimously was elected Little Simpleton, and Rev. W.W.D., assistant pastor, had no opposition in becoming the Nitwit.

"Before the meeting and election, the guys who had the great idea wrestled with the smoking problem. After much chewing of the rag, they decided to be politic about such a grave problem. They neither would tell members they could or could not smoke. They just put ash trays by each plate. By the time the coffee was down you couldn't cut the smoke with a meat cleaver. There was a tense moment, however, when the pastor of the church walked through the door into the fog.

"Mr. — gave the scene the eye, and said, 'Well, I'm glad to see you boys making yourselves right at home.' And the fun went on."

Is it any wonder some churches have lost the power of God and the respect of men? The entertainment-loving church has never counted for much in the propagation of the gospel, and certainly has never been a vehicle for revival. God knows our land needs a spiritual awakening, but it will never come through frivolous churches and pleasure-loving Christians.

\*\*\*

The daily press carried a headline with this figure forecast before actual reports were available. Think of it! Forty thousand killed in automobile accidents in America in one year! And the number of deaths steadily increases. One city reports more than a thousand deaths in the year.

Who can question that alcohol is responsible for most of these accidents? Many physicians have declared that one drink incapacitates a man for the responsibility of driving. With the great increase in traffic it takes the clearest possible head to pick the path and control the car. If the head is out of control, the car will be also.

When we were in a city in the West a tragic incident occurred. Two young married couples drove through the rail of a bridge and the four were drowned in the river. Later someone told of an eyewitness who saw the car stop in front of a tavern. The driver insisted on having "just one drink." The others would not go with him, but could not keep him from entering. Apparently he only had one drink, for he soon returned and started merrily off—to death. One drink taking four lives! When will this supposedly intelligent age get its eyes open?

You may think this does not concern you,

but if you drive a car or even ride in a car, or if any of your family ride or drive, you may be the next victim. This is one place where the innocent suffer with the guilty.

\*\*\*

Some time ago, we asked concerning the oldest reader of the MOODY MONTHLY. Interesting responses came from many directions.

**The Oldest Reader** Dr. J. C. Dent, of Chicago, writes that as a student at the Institute in 1891, he subscribed to the *Institute Tie* (forerunner of the MOODY MONTHLY). He says there was one break in his subscription, but he has taken it practically all of these years.

Mr. William A. Kimpel, of Milwaukee, writes:

"We are happy to report that we have been a subscriber of your magazine for over thirty years, when it was called the *Institute Tie*. We have never missed a number. It has been a great blessing to our home, and we would not be without it."

Mrs. T. A. Pratt, of Hastings, N.Y., says that in 1893 while returning home from the World's Fair, Chicago, Mr. Moody was discovered in a forward car on their train, and her husband at that time entered their subscription to the *Institute Tie*. Later the acknowledgment was sent by mail with Mr. Moody's signature on it. Mrs. Pratt pasted the signature in the front of her Teacher's Bible.

An interesting letter was received from an old-time graduate of the Institute, Miss Ellen Haines, in which she said that she had taken the MOODY MONTHLY all the way back to the first issue of the *Institute Tie*. For many years she was on the staff of the Madison Square Church House, New York. Since writing this letter, Miss Haines has gone to be with the Lord. Thus another of the early workers has gone to join Mr. Moody, Dr. Torrey, and Dr. Gray.

We want the MONTHLY to be a blessing to you, your family, and friends. The coming months its columns will bring you many new messages. Reports of some of the splendid Founder's Week Conference addresses will be carried in each issue. Dr. Wilbur M. Smith, now on the Institute faculty and well known for his work on *Peloubet's Notes*, recently returned from the Holy Land and will give a series of articles on "With My Bible around the Mediterranean."

We would like the MONTHLY to make the largest contribution possible to Christian testimony, and we invite your help. Tell your friends of its future features. Send it to some one for a trial subscription at the special rate of eight months for a dollar. For the glory of the Lord and the good of our readers, we would like to pass the 40,000 mark in paid subscriptions. We are nearing it. Give us a hand.

\*\*\*

An eye witness in China has written us of the terrible brutality shown by the Japanese as they not merely conquer a stretch of country, but subdue and destroy it. The idea seems to be to break the spirit of the people by terrorizing them.

The writer described how Japanese bombing planes will swoop down over a village

market place where there are only women and children and unarmed old men, and will sweep the people with machine gun fire or drop bombs upon them. Trains are stopped by soldiers. The Chinese passengers are told to scatter, and as they flee to the protection of trees or graveyards, they are swept by a hail of machine gun bullets.

The procedure as outlined by the wailer is to surround a village and make strong men their burden bearers. All food, clothing, animals and chickens are seized. Food and clothing not needed are destroyed. Girls are taken to the military camps, outraged and murdered. Some details given cannot be mentioned here. The one who has written from China is entirely trustworthy and we can be certain of this testimony.

War is always hellish and perhaps Oriental wars the most horrible of all. Human nature is bad enough when under control, but when restraints are lifted as in war time, the innate corruption is seen.

There is not much you can do about these conditions. The "Christian" nations are not sure as yet in which direction their commercial interests rest. But don't forget that God cares and one of these days He will deal with the nations. In the meantime, pray for the nations at war, especially for buffeted China. And pray most of all for the missionaries in China. Their work is difficult. The dangers are great. But our God is able.

\*\*\*

Those who are acquainted with Dr. W. Graham Scroggie either via his Bible lectures or his books, will be interested in knowing that he has accepted the invitation to occupy the pulpit of Spurgeon's Tabernacle for a year. This will for a time solve the problem of this great church which is seeking a pastor, and will give Dr. Scroggie a wide outlet for his Bible teaching gifts.

In addition to the three weekly services of the church, Dr. Scroggie writes of his intention to conduct a midweek Bible class with some thirty-five sessions during the year. Visitors to London will want to visit the tabernacle and profit by this splendid teacher's ministry.

We are glad to announce that Dr. Scroggie has agreed to supply the MONTHLY with several articles. The first has arrived and will appear soon. Its title is "The Spirit and Manner in Which the Bible Should Be Approached."

\*\*\*

Readers will remember the article last month which told the story of Mr. Elmer Westley, late of Corry, Pa., who for seven years has been a bed victim of paralysis, but who has been a diligent Bible student. The news has reached us that our dear brother has found release and has gone to be with the Lord.

What an example he should be to those who are well and who think Bible study too difficult an undertaking! Mr. Westley completed two courses of the Correspondence School of the Moody Bible Institute and was working on a third. Let us all be diligent in Bible study while we have the opportunity.

# The Heavenly Vision

By REV. VANCE HAVNER, Greenville, S.C.



Rev. Vance Havner

**T**HIS world has never been able to explain the greatness of the apostle Paul. No credit can be given to personal charm, for they said that his bodily presence was weak. Eloquence was not the secret, for they said his speech was contemptible. It was not learning, for although he was an educated man, he counted it but loss and abhorred every display of human wisdom. It was not popularity and "pull," for he was an outcast, a despised Jew, a vagabond in an unfriendly world. It was not influence, for he did not have enough of that to keep out of jail.

If Paul were measured according to the standard used by many churches in calling a pastor, he would fail on all counts! Yet he shook a world, and his name is stamped indelibly as the greatest of gospel preachers, and all because one day on the Damascus road he turned a corner and met Jesus Christ. From that day he lived with reckless abandon an en-Christed life, a torch set on fire from heaven, a human instrument for God's own personal use, a man whom no amount of pain or persecution could turn from the terrific intensity of "This one thing I do."

Such men are unconquerable. You cannot stop them. Put them in jail, and they pray down earthquakes. Hamper them with thorns in the flesh, and they glory in their infirmities. Sentence them to death, and they shout, "To die is gain! To depart, and be with Christ is far better." You cannot head them off even when you take off their heads!

Paul's biography is summed up in his word to Agrippa, "I was not disobedient unto the heavenly vision" (Acts 26:19). The story of his life might be set forth in three phases: A heavenly vision; a holy venture; a happy victory. You will observe that when Paul met the Lord he asked Him two questions, "Who art thou, Lord?" and "Lord, what wilt thou have me to do?" (Acts 9:5, 6). Here we have a "Who" question and a "What" question. The vision is covered by the "Who" question and the venture by the "What" question.

## The Importance of a Vision

First, then, is the heavenly vision: Paul saw the Lord. There can be no Christian man, message, or ministry without a vision of the Lord. We need to see the Lord as did Isaiah, and cry, "Woe is me!"; like Habakkuk when his body trembled and rottenness entered his bones; like Job when he abhorred himself; like Daniel when his comeliness turned to corruption; like John when he fell at His feet as one dead. Men have seen books and schools and teachers, but they have not seen the Lord.

Moody used to say that when Moses was in Egypt to deliver Israel, the first time he "looked this way and that way" and he got into trouble; but the second time he looked only one way, and when he saw the

Lord, "he endured as seeing him who is invisible." Men have not beheld the Lamb of God. They are not looking unto Jesus. They have not looked and been lightened so that their faces are not ashamed. Consequently, too many, like Ahimaaz of old, run to carry tidings, but have seen only a tumult. Modern Elijahs, not having met the Lord at Cherith, are unable to pray down fire at Carmel.

We must first face the "Who" question before we are ready for the "What" question. There is no use in asking, "What wilt thou have me to do?" before we have asked, "Who art thou, Lord?" Some of us are afraid to ask "What?" because we have never gotten established on the "Who?" If we had more faith in Him, we should have less fear of what He wants us to do. We should not fear His command to go into all the world, if we realized that He is with us.

## Vision Brings Conviction and Cleansing

The "Who" must precede the "What." "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off" (Isa. 33:17). The vision of the fair King must come before the vision of the far country. Isaiah saw the Lord and the vision brought conviction: "Woe is me." It brought confession—of individual guilt: "I am a man of unclean lips;" of collective guilt: "I dwell in the midst of a people of unclean lips" (Isa. 6:5). We do not realize how unclean we are, as persons or as a people, until we have seen the Lord. Somewhere I have read of a washerwoman who was very proud of the whiteness of her day's wash until there came a snowfall and she saw her work against the background of the spotless snow. So we do not realize how foul is our best until we see it against the holiness of the Lord.

Then, Isaiah's vision brought cleansing. The angel touched his lips with a coal from

the altar and said, "Thine iniquity is taken away, and thy sin purged." Too many are whitewashed but not washed white. If ever we are to be cleansed and made holy, we must see the Lord. We live in a shallow generation that has never come to grips with eternal issues and knows nothing of conviction, repentance, regeneration, and sanctification, because it has never met God. Ministers are trained for the pulpit, as others are for medicine or law, and go out to preach salvation without ever having met the Saviour. Many have conferred only with flesh and blood, and need a trip to Arabia instead of a vacation. More than one aspiring and perspiring Apollos needs to meet Priscilla and Aquila and learn the way of the Lord more perfectly.

Churches are filled with unregenerate members who have signed cards and filed down aisles and joined the church without ever having been conscious of sin or humbled in repentance enough to cry, "Woe is me . . . for mine eyes have seen the King." Men dare to make the holy venture without having seen the heavenly vision. Sunday School teachers are chosen for the gift of gab. Business men are appointed to be deacons, waiting on the tables of the church, without ever having waited on God. Christian work is undertaken by Jacobs who have never been changed to Israels, have never met God face to face, and have no power with God or men. "Where there is no vision, the people perish." Men have seen the church, they have seen doctrine, but they have not seen God.

## After the Vision, the Venture

After the heavenly vision, Paul made the holy venture. After the "Who" question came the "What" question, "What wilt thou have me to do?" He not only saw the Lord, he went to work for the Lord. We read in Acts 16:10, "After he had seen the vision, immediately we endeavored to go." That is always God's order, the vision and then the venture. We have said that Isaiah's vision brought conviction, confession, and cleansing. It brought more. It brought a call, "Whom shall I send, and who will go for us?" It brought consent, "Here am I; send me." It brought a commission, "And he said, Go" (Isa. 6:8, 9). After seeing, comes service. After the "Lo" comes the "Go." And, thank God, after the "Go" comes the "Lo," "Go ye therefore . . . and, lo, I am with you" (Matt. 28:20).

Judson saw the Lord—and he saw Burma. Livingstone saw the Lord—and he saw Africa. Paton saw the Lord—and he saw lost cannibals. Moody saw the Lord—and he saw a lost world. God does not want mere adoration, He wants action. Too often we sing, "Take my life and let it be," and we really mean for God to "let it be," to lay it up on a shelf and do nothing with it. Someone has said that vision without work is visionary; work without vision is mercenary; vision and work are missionary.



### God's Work for Every Man

So Paul followed the "Who" with the "What" and for all the rest of his life he was not disobedient unto the heavenly vision. We claim to have seen the Lord today, but many of us have never faced His will for our lives. God has a purpose for every one of us, somewhere that He wants us to be, something He wants us to do, and we never can please God anywhere else. We may do lovely things, be successful, but we shall always be haunted with a sense of having missed God's best. Woodrow Wilson once spoke of being "defeated by our secondary successes." Many a man has missed God's success for him, satisfied with his own.

It is said that Sir Thomas Lipton, the famous sportsman, showing his trophies and prizes to a friend, cried with a sweep of the hand, "And I'd give them all for the one I didn't get (the American cup)!" How sad to come to life's close having amassed all the prizes and trophies of earth and then to miss the prize of the high calling of God in Christ Jesus! What better epitaph could any wish than God's Word about David, that he served his generation by the will of God? Blessed is he who can come to death saying

in his little sphere what our Lord could say in His great sphere, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4).

Are you where God wants you, "perfect and complete in all the will of God"? God told Elijah to go to Cherith and hide by the brook, and added, "I have commanded the ravens to feed thee there." Later He told him to go to Zarephath and "dwell there," and added, "I have commanded a widow woman there to sustain thee." Mind you, He did not promise to feed Elijah just anywhere. He did not say, "Just ramble over the country anywhere you like and I will feed you." It was limited to *there*, the place of God's will. God provides only where He guides. The place of His purpose is the place of His power and His provision. But we must be *there*.

Therefore, the heavenly vision must be followed by the holy venture. With Isaiah there was the vision and voice, then the volunteer. With Paul the "What" followed the "Who."

### The Venture Crowned with Victory

Finally, Paul realized happy victory. "I have fought a good fight, I have finished my

course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). Paul may have seemed a victim, but he was a victor. Appearing before Nero, he may have looked like a failure standing there alone amidst the glory of Roman imperialism. But it is not without significance that today we call our dogs Nero and our boys Paul!

He called himself "the prisoner of Jesus Christ." He may have seemed to be the prisoner of men, of Rome, but he knew that back of earthly incarceration stood Him who holds not only the keys of hell and death, but of every circumstance of earth. And, although he came to life's close calling only for an overcoat and a few books, his was the incorruptible crown, the reward men cannot see, blinded by the tinsel trophies of earth. What matters it, when we come in from life's adventure, whether we bear in our hands any visible tokens of victory, any rewards of earth, if we can say, "I saw the Lord," and "I was not disobedient unto the heavenly vision"?

## Christ's Return, Our Only Hope for the Future

By REV. ARTHUR HEDLEY, Dunstable, Beds, England

**D**URING a long enforced rest from preaching, through physical disability, I have sat as a worshiper in many churches and listened to hundreds of sermons by ministers, theological students and laymen. Two things have impressed me greatly; first, the lack of clear teaching on the great doctrines which occupied so much place in the ministry of our Lord and His apostles, and second, the lack of convicting and converting power in modern preaching. But one thing especially has astounded and saddened me, namely, the fact that never once during the last five years have I heard the slightest reference made to the doctrine of the second advent. On mentioning this to an elderly deacon of an English Baptist church, he said he could only recall one sermon on the subject, and this was many years before the World War. A faithful member of a Congregational church said he had never heard the subject mentioned once.

Can it be wondered at that many Christians are drifting from the Church when preachers are silent on the truth of our Lord's return? What hope has any believer for the future of the Church and the world apart from His appearing? There was a time, even in post-war years, when modernistic preachers painted the future in glowing colors. With the establishment of the League of Nations, international economic and disarmament conferences, they saw the coming of the kingdom of righteousness, love and peace. But alas! the events of recent years

have completely shattered their hopes, and today they are disillusioned and full of despair.

### A Terrible Time of Testing Ahead

Thoughtful Christians are alarmed because they see clearly that it is going to be a terrible time of testing for the Church, not because many have become pacifists, but because they see the world dividing itself into two forces which are both antichristian. On the one hand, we have the godless Communism of Russia, which is exercising a world-wide influence in America, Britain, France, Spain, and China; and opposed to it is Fascism, as represented by Italy, Germany, and some smaller nations. In both Communism and Fascism every one must own either Stalin, Hitler, or Mussolini as lord, and we know how tens of thousands have suffered terribly rather than give to a mere man the place which belongs to Christ alone. Thus we see we are facing not merely the prospect of another war, but the prospect of having to suffer in defense of our Christian faith. In the world's dictators we see the spirit of Antichrist against which we are warned in the New Testament.

It is not surprising to find that those who have completely ignored or explained away the doctrine of our Lord's second coming are left stranded and know not what to think, say, or do. Such a position was inevitable, sooner or later, for their hopes were built not on the sure foundation of Christ's Word, but on the sandy foundation of man's

imperfect and uncritical reasoning. "Every one," says Christ, "that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall thereof" (Matt. 7:26, 27). Those who have failed to heed the prophetic warnings of the New Testament in respect to the days and events which must precede the coming of Christ, are full of despondency and despair.

Unless the Christian Church builds its hope for the future upon what Christ is going to do at His return, it will have no message for its people in the critical days ahead. It will continue to lose its grip on its members, unless it has a positive message and hope for the future. It has none apart from the return of our Lord, and His judgment on those who deny and defy Him, and His promised deliverance of those who amid persecution and suffering await His appearing.

### The Real Optimist of the Day

The Bible Christian is not greatly alarmed at current happenings, for he is forewarned by Christ and His apostles. He does not look for a kingdom from below as does the modernist, and therefore he is not surprised that man's efforts to secure brotherhood and peace have proved unavailing. He alone is the real optimist whose hope is fixed on the  
(Continued on page 371)

# Science Knows A Crisis Theory Also

By FRED L. ROSEMOND, Columbus, Ohio

A STUDENT of Scripture is apt to be called a back-number, or a fanatic, or a kill-joy by today's intelligentia if he refers to that ancient time when "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5), or if he quotes the psalmist's words that "the floods of ungodly men made me afraid" (Ps. 18:4). The temper of our people is often such that even in churches, an indifferent if not cold reception, awaits the quoting of Paul's prophecy that "evil men and seducers shall wax worse and worse" (II Tim. 3:13), and skepticism meets statistics, or current events, which show the prophecy's fulfillment before our eyes. This is a result of a so-called "scientific" confidence in the self-sufficiency of human nature combined with natural opposition to divine revelation (John 3:19; I Cor. 2:14).

However, those who trust the warnings and invitations of Scripture may welcome late corroboration of Scripture from a high scientific quarter, no other than Dr. Alexis Carrel, distinguished New York surgeon, one time Nobel prize winner, and lately returned from abroad where he is well known. We learn his unfavorable diagnosis of today's civilization from the press report of an address which he recently delivered to the student body of Dartmouth College, and a group of educators, as an honor guest at the celebration of the one hundred fiftieth anniversary of the Phi Beta Kappa Chapter in that long-distinguished institution. As chief speaker on this occasion, Dr. Carrel not only emphasized the bad symptoms in world civilization, but saw the absence of remedy and need for remedy as so acute that he declared his intention "to devote the rest of my life to the problem of developing man in his organic and spiritual entity." That he hopes to stop and reverse this retrograde movement of mankind by means of science, does not lessen the value of his estimate of how seriously unfavorable present conditions are, or the aptness of his description from a scientist's viewpoint.

## Nervous Fragility and Mental Incapacity

How, then, did he see this world need manifested? Quoting and summing up the long

press report will indicate his answer. First, "the civilized races seem to be losing the courage to live. In almost every country the reproduction of the more gifted individuals is decreasing." This symptom, he suggested, heralded "the culmination of the great civilizations of the past." His specification of physical decline and disease did not stand alone, thus: "Nervous fragility, intellectual weakness, moral corruption, and insanity are more dangerous for our future," he declared, "than yellow fever, typhus, and cancer." The connection between what he calls "nervous fragility" and losing "courage to live," which he first mentioned, seems plain. This sad condition he laid to the great advances on which our country has somewhat plumed itself, for, as he put it, this industrial civilization has committed the sin of almost exclusively developing "specialists" who are incapable, to quote him, of the "strenuous mental efforts" necessary to deal with the crisis by drawing right conclusions from the huge volume of data available.

One charge to this effect is quoted from the report: "The specialists of physiology,

medicine, pedagogy, politics, economics, or other human activities, have proved their incapacity to solve the problem that concerns us as a whole." Referring to their efforts having become much as ashes in their hands, he continued, "Those who have given their lives to the search for the prevention and cure of disease are keenly disappointed in observing that their efforts have resulted in a large number of *healthy defectives, healthy lunatics, and healthy criminals.*" Thus he contrasts our perpetuation of the unfit with the failure to reproduce the fit with which he began. He sees the remedies of modern science, although otherwise intended, as strengthening the menace to civilization. As if it were a comment upon the Master's description of "the blind leading the blind," although religion seems to have been left out of account in the address, he commented, "Human intelligence has not increased in proportion to the growing complexity of social, economic, and political problems."

## How Science Confirms Scripture

It appears quite fair, if not necessary, to see this picture which Dr. Carrel drew as one of modern civilization coasting downhill to a crash at the foot as certainly as did ancient civilizations which have disappeared. The picture, to be sure, is not original with Dr. Carrel. It has not formed suddenly, and both religious and irreligious historians have seen it in the past. Dr. Carrel has, however, not only rendered the service of diagnosing modern mankind from an experienced scientific standpoint, but of lending the influence of his name and prestige to combining a summary of civilization's downhill progress with a scientist's statement of the incapacity of modern science to correct and reverse it. Incidentally, he fired a barrage at all those who profess to believe that only Christians see the human race, left to itself, as doomed. If to the science upon which Dr. Carrel seems to wholly rely, he would only add a whole-hearted acceptance of the scriptural diagnosis and its infallible remedy, how much brighter the prospect of his well-meant efforts would be!

This is a companion-piece to the article in the MONTHLY of September last, on "What Today's Philosophers Think of Today's Philosophy."

## The Woman Who Loved Her Lord

By HARRIET B. AUSTIN, Summit, N. J.

Into the room she came one day,  
Into the room where the Master lay,  
Among the disciples unaware,  
Softly she came to seek Him there.

Clasped in her hand against her breast,  
A little box she loved the best,  
Kneeling before her Master's feet,  
She broke the box and the air grew sweet,  
For with it she broke her heart, and spilled  
Her love to serve as the Master willed,  
His life in her life, holding her fast,  
That's why the memory will last.

How many women all down the years,  
Have come with their treasure of love and tears,  
With the valued box of their hearts that hold  
That selfsame perfume she gave of old!  
Great souls victorious, everyone,  
Who bring their gift to delight God's Son.  
Would of that first white box might be  
One bit kept in the heart of me.

For, O Master, I crave just one piece sweet  
Of the fragments that fell at Thy blessed feet—  
That some of the perfume lingering still  
May enter my soul and its emptiness fill,  
That the sweetness of perfect love might stay  
Through my every night, through my every day.

# Biblical Biology

By PROF. ENOS H. HESS, Mechanicsburg, Pa.

**I**N the beginning God created the heaven and earth" (Gen. 1:1). God is omniscient, omnipotent, omnipresent (Job 38:4, 31-41; Ps. 33:6-9; Isa. 41:4; 57:15; Col. 1:16; Rev. 1:8; 4:11).

God's primary attributes are love, light, and life (John 3:16; I Tim. 6:16; John 1:4; Gen. 1:3, 4; Acts 17:24-29). Love tends to beget life (John 10:10).

The Lord Jesus Christ was co-existent with the Father in the beginning, and was the executor of creation (John 1:3; Col. 1:16, 17).

Creation was by fiat of God (Ps. 33:9, 148:5), and not by spontaneous generation. We take the position with the vitalistic school of biologists, but concede that mechanistic principles obtained in improvements and developments of life forms was originally created by God.

Things that are, and beings that exist, came to be as the result of a purpose, a mind, a divine intelligence—God, who continues to govern and control the universe; who notes even the sparrow that falls, and the lily that grows; and has on this mundane sphere man as His active agent in furthering and carrying out His eternal purposes.

The Bible locates the infidel (Ps. 14:1; Prov. 1:7, 27:22); warns against the hedonistic ethical teaching of seeking pleasure as a highest good in life (Eccles. 11:9, 10; Luke 6:25); does not give credence to the motivating forces of life, as held by the behavioristic psychology (Rom. 1:16, 22); and gives the reason why the unregenerate does not understand, or comprehend things of spiritual import (I Cor. 2:9-16).

Things are first created, then made. The architect creates, or designs the building. The mechanic makes it from material that had a previous existence.

God created and designed the heaven and

"I have read over with great interest 'Biblical Biology,' and heartily agree with all the statements. I believe that man, as we know him, is a separate creation, as so plainly shown in the Bible, this in spite of difficulties raised by the numerous forms found in various parts of the world and held by some of our anthropological friends to be ancestral. As clearly stated, I have long taught that the virgin birth itself was a miraculous fact, as was the first introduction of life and appearance of man on this mundane scene."—Howard A. Kelly, M.D.

earth, and later made the living things that exist, and submitted the power of recreation, or reproduction with every living thing after its particular kind (Gen. 1:1, 27; 2:3, 4; 6:7; Isa. 40:26; 42:5; 43:7; 45:8; Ps. 104:30; Mal. 2:10; Col. 1:16, 17; Rev. 4:11; 10:6).

## Relation of the Three Kingdoms

The three kingdoms, mineral, plant, and animal, are closely related. The transformation from one to the other, from the lower to the higher, is through the influence of the sun, which has been since its creation (Gen. 1:3), sending forth its light, heat, and actinic rays, and functioning as the prime agent in living processes, as designed by the Most High God.

Minerals cannot transform themselves into plants, but plants transform the minerals into their tissues, thus absorbing and assimilating the lower form into its higher form. In like manner, animals consume plants and minerals, and, through the process of life, transform the lower into their higher order of existence.

In the spiritual realm, the Son of God is as vital in transforming the lower into the higher phases of life as the sun is in the transformation of the material realm.

The virgin birth came as a result of the fiat of God, coupled with the faith of Mary. It was a miraculous, abnormal, unnatural process; but no more so than were the first phases of living things coming into existence by the fiat of God.

Spiritual regeneration of an individual is correlated to the virgin birth, in that the divine is reunited with the human, and a

new order of creation obtains (Eph. 2:10, 4:24; Col. 3:10; John 1:12, 13). Faith was the active agent on the part of Mary, and in like manner is it the active agent in the regeneration of the individual (Eph. 2:1-9).

We need to exercise faith in the positive statements of the Word (Heb. 11:3) relative to creation and its eternal purposes, and that man was the acme, the zenith, of all of God's creative and formative acts (Ps. 8:1-9; John 17:4, 5; Heb. 2:6-10; Rev. 4:11).

## Man's Opportunity to Improve Things

God in His infinite wisdom and power originated, or created, the living forms, and vested in all living things the power of reproduction after their several kinds (Gen. 1:24, 25), but withal, did not rigidly fix the forms of life that there could be no adaptation to environmental influence of climate, food, and care, thus allowing man to exercise his skill and intelligence in the development and improvement of plants and animals.

We know some things and persons by what they do, more than by name. Thus life, electricity, mind, magnetism, are realities, but man has not fathomed the depth, breadth, and height of all of God's creation. By reading reverently Job 38-41, we get some idea of the wisdom and power of God, and Psalm 104 is full of the phenomenon of nature, or biology.

The Bible deals with the life world in basic principles, as to origin in, by, and through God; but leaves the student to fathom the developments of creation, and offers objectives in knowledge and accomplishments to give zest to his existence.

The Bible frequently draws a parallel from the natural to the spiritual, and thus couples Christ with the material, spiritual, and eternal verities of God's infinite purposes (Eph. 3:9-11).

# Forgiveness

By REV. H. BARTON KECK, Allentown, Pa.

**H**E who has not forgiven, has never tasted of the most sublime joy of being forgiven. The Christian never appears so strong and noble as when he dares to forgive his enemies; and yet he may find it most difficult to forgive a friend. Is it not true that the greatness of true spirituality is in the ability not only to forgive, but to forget? It is the desire of every Christian to attain new spiritual heights. God's way

is—humiliation. Christ humiliated Himself that God might exalt Him. In following Christ then, the better we know Him, the more we are able to forgive others. This being true, we love God in the degree that

we forgive our fellow men. The narrow soul knows nothing of the supremacy of the joy of forgiveness, yea, he belittles himself if he is not able to arise above an injury.

## The Forgiveness of the Forgiven

Only the forgiven one knows how to forgive. It is one of the most refined and generous qualities of Christian character. Cowards have done good and kind deeds. They have even fought, and sometimes they





have conquered. But a coward never forgives any one; it is not in his being. The life of forgiveness flows from the greatness of a forgiven soul ever conscious of his own grace and security, above the little temptations of resenting all fruitless attempts to forestall his own happiness.

Who is there who has not the need of something to be forgiven? Who is there who has not the need to forgive someone? While forgiveness is costly, it is not so costly as unforgiveness. We tend to minimize our own sins against God and magnify the sins of others against us. Is it not true that we have a better knowledge of the definition of forgiveness than we do of its experience? When we do not forgive others we destroy the bridge over which we ourselves must pass, for every one has the need to be forgiven. How positive are we of our own forgiveness—how certain are we that we are being conformed into His image—when we forgive!

We never taste of the nobility and virtue of forgiveness till we have forgiven and know the victory of our forgiveness over the sense of being wronged. We are then in living contact with Him who treats us as though nothing had ever happened, who turns His back on the past and bids us journey with Him. The rarer grace is found then, in the virtue of forgiveness, rather than in vengeance. Revenge is never so complete as when it forgives.

Christian, remember it is the little, vicious minds that abound with anger and revenge, and who are incapable of feeling the pleasure of forgiveness. You will find that forgiveness saves the expense of anger, the high cost of hatred, and that it is more saving to pardon than to resent. Of a surety, to return good for good is natural, to err is quite human, to return evil for evil is devilish; but to forgive is being like Christ.

## Man's Forgiveness Different from God's

In contrast with God's forgiveness, the sins forgiven by God through Christ are not overlooked by man. In fact it is necessary to repent for years in order to efface a sin in the eyes of men, while a tear suffices with God. Beecher in one of his sermons said: "There is an ugly kind of forgiveness in this world, a kind of a hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him, and when they have kneaded sufficiently with their fiery fists, then—they forgive him." They meant to forgive but could not forget! How often we hand men over to the mercy of God, but never show any ourselves.

The ethical standards of God's laws are still the standards of the Christian life. The teaching of forgiveness is an eternal truth that is not affected by different dispensations. The warnings of Christ's teachings against the danger of unforgiveness do not in any way contradict the doctrine of God's atonement, but rather augment them. The teachings of all the epistles are in harmony with the teachings of Christ in this regard.

Is our forgiveness the *measure* in which God forgives us, or is our forgiving others in any degree the *ground* of God's forgiving us? Is God's forgiveness limited in quality and in extent by our forgiveness of others? Consider if you will a more serious question, Is our forgiveness of others the ground of God's forgiveness of our sins? There is only one ground of God's forgiveness of our sins—the precious blood of Jesus Christ. The gospel came to us with nothing less than complete and immediate forgiveness. Christ did not say, "Go and sin no more, and I will not condemn you." But He did say, "Neither do I condemn thee: go, and sin no more" (John 8:11).

## Love and Forgiveness Inseparable

The first fruit of an unconscious deterioration in our spiritual power is our lack of forgiveness, thus underestimating God's forgiveness of our own sins. Why isn't there today a greater realization of God's forgiveness in our Christian experience? A Christian's forgiveness of others is a direct testimony of a true experience in him of God's forgiveness. Jesus in talking to the Pharisee said, "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (Luke 7:47). Then it is true that where there is no love there is no forgiveness, and where there is no forgiveness there is no love. They are inseparable.

We are walking in His steps when we love our enemies, but we are in His image when we forgive and love an erring brother. Who are they who can experience freedom and speak of it lyrically, but those who in fact have felt the bitterness of bondage to sin. And it is only they who are competent to deliver the great truth of forgiveness, who do not allow themselves to forget the pit and the miry clay from which they have been delivered. Without this priestly function there is no Christian task. When we have forgiven some one, the one who has pierced our heart stands to us in the same relation as the sea-worm that perforates the shell of the mussel, which straightway closes the wound with a pearl.

When God Almighty linked Himself with Moses' rod it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod, He can use you and me. It was not Moses nor Moses' rod that brought the plagues on the Egyptians, but it was the God behind the rod.—D. L. Moody.

## God's Promises

By REV. O. A. DAHLGREN, Smolan, Kan.

How great are all God's blessed promises!  
No earthly treasure can with them compare,  
Or fill one day our cup of blessedness  
Like one of these, who but the least may share.

How true are all God's wondrous promises!  
Not one has failed us in the hour of need—  
Oh, children of His love, can we be less  
Than birds of heaven, whom His hand doth feed?

How pure are all God's holy promises!  
Their sum, that issued forth, the multitude,  
From lips whose word is truth and righteousness,  
The watchword of our sacred brotherhood;  
That word—forget not this, O Israel—  
Like gold is tested in the crucible!

## God's Love

By MRS. JOHN S. HAMILTON, Winona Lake, Ind.

I gaze into the starry night,  
And try to see those orbs of light  
As He who made them sees.  
My thoughts to farthest space extend,  
I cannot, cannot comprehend!  
I fall upon my knees  
And worship silent at the throne  
Of Him I know, though yet unknown,  
For even me He sees.

I hear Him bid me dare to say,  
"My Father," when I kneel to pray,  
And that I know means love.  
An earthly father's love? Ah, more!  
A heavenly Father's love hath store  
To fill the heavens above;  
So high, so broad, so deep, so grand—  
I cannot, cannot understand  
His everlasting love!

# The Greatest Discovery I Have Made in the Scriptures

By REV. STANLEY H. BAILES, D.D., Denver, Colo.

IT is the intention of our heavenly Father that the Scripture of the Old and New Testaments should be a voyage of delightful discovery for all His children. Like an undiscovered treasure island, the daily inspection of which is a source of constant wonder, so His Word should glow before our spiritual vision as we obey His injunction, "Search the scripture." (John 5:39).

Perhaps the greatest proof of the divine authorship of the Bible is that it can never be fully explored. This cannot be said of any other book in existence. Sooner or later, the human mind will catch up with the widest reaches of any human author, however brilliant.

Saints of God who with brilliant intellect, spend half a century upon its treasures, without exception cry with despairing delight, "We have not yet more than scratched the surface, and our carrying away from it has been as a thimbleful compared to an ocean."

So we would pass on the threefold result of a quarter of a century in close study of this amazing Book! My greatest discovery at three stages of life:

## I

### What I Discovered as a Sinner

Most children of God are saved first and begin to understand the fact of their salvation later. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8). As babes in Christ we grow and nourish on the sincere milk of the Word, until later we understand how the fact of our salvation could be wrought from the legal standpoint. A young Christian constantly wonders how the death of a Man nineteen centuries ago upon a hill called Calvary, could possibly affect his earthly or future existence, and his first upward step in real Bible knowledge is the answer to this problem.

The Word of God paints a very black picture of the lost sinner. In this respect it differs largely from the wisdom of the present world. God sees only two colors as He looks upon the earth. The black are those of any race without the cleansing blood of Christ. The white are those whose sins may have been as scarlet, yet are now by the acceptance of Christ's efficacy, made whiter than snow.

Black and white. Earthly wisdom counts on many colors, even calling those black who are white, and white who are black. False religions are given to this same fallacy, so that we find Christian Science denying the fact of sin and terming it "error" or "delusion of the mortal mind."

### The Call to Separation

But God says, "At that time ye were without Christ, being aliens . . . and strangers," and you hath He made alive who were dead in trespasses and sins. Moreover He says to His children, "Be ye not un-



Rev. Stanley H. Bailes, D.D.

equally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . touch not the unclean thing" (II Cor. 6:14, 17).

In this day the Church of God through its membership needs to adhere to this divine injunction as never before. There is always terrible trouble and loss to the child of God who is unequally yoked with unbelievers whether in marriage, in business, in the service of clubs, of the world, or any other organization. Water does not mix with oil, black does not mix with white, and God never blesses those who disobey His denial of the ungodly.

But out of the darkness this initial discovery brings a ray of light, "All have sinned . . . but God commendeth his love toward us in that, while we were yet sinners, Christ died for us" (Rom. 3:23; 5:8), and, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

### A Glorious Thought

We are not saved by the love, mercies, or pity of God, but by the supreme justice of the universe expressed by His grace, wherein the legal debt of the human race was legally paid by one worthy, and we are legally pardoned at the bar of justice. That is why Paul could write to the Romans, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1), and why we as redeemed saints love to sing,

"Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood;  
Hallelujah! what a Saviour!"

When you really see the legality of this transaction, the Bible will be a new book to you.

I had a letter some time ago from a member of a former church in a western city. The letter was filled with gratitude to God

for a revelation which had come transforming that member's life and Christian experience through a message on "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14).

It is the same thought that a lost sinner legally becomes a saint, an heir of God, through the shed blood of Christ on Calvary's cross. This discovery gives assurance, and led to Paul's constant use of the expression, "I know," which reached its climax with, "we know that all things work together for good to them that love God, to them who are the called according to his purpose . . . and whom he called, them he also justified; and whom he justified, them he also glorified. If God be for us who can be against us?" (Rom. 8:28, 30, 31).

## II

### What I Discovered as a Minister

One grows in the study of the Word from the simplicity of the Gospels and Psalms to the deeper waters of the Epistles. As the miraculous river in Ezekiel 47 proceeded from the sanctuary of God and was first to the ankles, then to the knees, and finally beyond depth, so we reach greater depths in the epistles to the churches.

Paul's longest letter was to the most important church of his time, Corinth. The introduction of this long epistle covers the first two chapters, and chapter 3 bursts upon us in all the glory of a revelation from God. The theme of the chapter is expressed in an opening verse, "We are laborers together with God." It takes in all Christian workers as it hastens forward to the command, Take heed how ye build, "for other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

The second greatest discovery I ever made in the Scriptures was the materials with which we are to build upon this great foundation. If you glance at the chapter, you will notice six materials are mentioned, gold, silver, precious stones, wood, hay, stubble. The first three are non-combustible, fire cannot harm them. The latter three are easily burned, and are therefore only temporary in their effect. I believe God intended to show us that our service either is lasting for eternity, or only temporary in proportion as our service is prayerful in the power of the Holy Spirit, or prayerless in our own strength.

If we would build with gold, silver, precious stones, a house which will be bright and shining when the mountains of this earth have crumbled away to forgotten dust, then we must remember, that it is "not by might nor by power, but by my spirit, saith the Lord" (Zech. 4:6).

### What One Man Built

Some years ago one of my elders published a very beautiful book on the lives and

career of his graduating class, Oberlin College, 1875. He himself was beyond fourscore years at the date of publication. His life had been spent in close study of the Word of God, and countless hours of Christian service in soul-winning; much reward laid up in heaven, service which he had long since forgotten. He wrote humbly the achievements of those who graduated sixty-two years before from that great school. Some had amassed fortunes, others had been leaders in politics and industry. Yet over that half century's life, he could now write in the sunset of his years, "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (I John 2:17).

One reaches a second stage in their Christian experience when they catch the vision of service in the power of the Holy Spirit, a life work builded with the imperishable materials of God's building.

In response to the admonition with which Paul closes this amazing chapter he says, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:14, 15). The distinction between salvation and rewards in heaven is simply this, salvation is always a free gift and cannot be earned, rewards are always earned and can never be a free gift.

### III

#### What I Discovered as a Soldier

Today we are in a decisive battle. The Christian life has ever since Pentecost been an intense battle for the child of God, but especially today Satan's activities seem to be intensified, the darkness of the powers of the air seems to be a greater darkness. Millions are falling in the battle from weapons which were not used centuries ago. The majority of great Bible teachers in the world would say, We are living in the time to which Scriptures referred, "The night is far spent, the day is at hand" (Rom. 13:12).

This third great discovery from the Word of God is the wondrous equipment of the Christian soldier. There is a strength of resources which need never bow to the enemy. As we put on the whole armor of God, we are completely encircled by the helmet of salvation, the breastplate of righteousness, and the shield of faith wherewith we are able to quench all the fiery darts of the wicked.

We are completely encircled by the protection of Him in whom we live and move and have our being; for in various sections of this matchless Book He has reminded us that we are protected from above, for His banner over me is love. Around about us we have His presence: "The angel of the Lord encampeth round about them that

fear him" (Ps. 34:7), and from beneath there shall no evil befall us, for "underneath are the everlasting arms" (Deut. 33:27).

God's personal interest in His child is infinitely greater than my interest as father. The Church frequently doubts this fact, even as Israel of old cried, Hath God forgotten us, His people? Yet God then hastened the answer, "Can a woman forget her sucking child? . . . Behold, I have graven thee upon the palms of my hands" (Isa. 49:15, 16). Even in our wandering away from Him, like the one-hundredth sheep, He loves us and follows us.

The only two names our Lord specified after His resurrection were those two disciples who had grieved and failed Him: "Tell my disciples and Peter." Then, "Thomas, Reach hither thy finger, and behold my hands . . . Thomas, because thou hast seen me, thou hast believed" (John 20:27, 29).

So today when soldiers of many nations are experiencing the intense horrors of physical warfare, wondering whether their nations have forgotten their needs, God is saying to the Christian soldier, "I will never leave thee nor forsake thee" (Heb. 13:5).

Our equipment from God's Book is inexhaustible, and this threefold discovery from its treasures finds its climax in the great truth of His blessed protection.

## The Accuracy of Discrepancy

By REV. WESLEY F. DISSETTE, Pendleton, Ore.

*So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.—Matthew 1:17.*

IF figures do not lie, three groups of fourteen each, total forty-two. But when one counts them up there is a discrepancy somewhere, for there are only forty-one. Without resorting to casting lots to discover the guilty group, one easily detects by the simple process of counting that there are only thirteen generations from the carrying away into Babylon unto Christ.

#### Did Matthew Make a Mistake?

Some years ago a skeptical professor in a denominational college called attention to this matter, and then dismissed us with, "There you see, Matthew made a mistake." But the Holy Ghost makes no mistakes, not even in Matthew. What is the answer to this mystery? The answer is one more proof of the fact that "all scripture is given by inspiration of God," and this apparent discrepancy is essential to the accuracy of the Bible as a whole. It is one more evidence that the Bible is one book.

The word "begat" occurs thirty-nine times in the first sixteen verses of this chapter. Why not forty-two? It is found thirteen times in the first group, and twelve times in the last. The discrepancy from Abraham to David is quickly accounted for by the fact that the generations begin with Abraham who was begotten by Terah, who is

not mentioned here. Looking at the last group from the carrying away into Babylon unto Christ, we have two to account for who begat no son. Of course, Jesus Christ is one of them, who is the other?

The Holy Ghost is very careful that his genealogy does not say, "Joseph begat Jesus," but it does say that he was "the husband of Mary, of whom (Mary) was born Jesus, who is called Christ."

#### Of Whom Was Jesus Begotten?

In John 1:14, God says of our Lord that He was the only begotten of the Father, and precious John 3:16 designates Him likewise. But for this discrepancy in the generations from Babylon to Christ, John 3:16 would read thus, "For Joseph so loved the world, that he gave his first begotten son, that whosoever believeth in him might find a pattern for this life." A father imparts to his son his own quality of life. Human fathers impart mortal lives; but only Deity can impart eternal life. Jesus must be the Son of God or our hope is in vain and our faith is also vain.

The publican may stand in the temple and cry in vain, "God be merciful to me a sinner," if Jesus came by human generation. II Corinthians 1:3 distinctly states that the

Father of our Lord Jesus Christ is also the Father of mercies. What mercy is there for us in Joseph? Thank God for the consistency of Scripture.

#### When Perfect Pitch Is Not Harmony

If a piano tuner should tune each note in the octave to perfect pitch, the piano could not be played in harmony. It would not be in tune. What he has to do is to sacrifice the pitch of each note just a trifle, and then when the full chord is sounded the result is perfect harmony. Fourteen generations each is accuracy, but thirteen is necessary for harmony with the whole chord of Scripture. There is a lovely organ stop, the Vox Celeste (Celestial Voice). Its beauty of tone is accomplished by the use of two reeds in the pipe, one of which is tuned just a shade off key, so that when the two are sounded together there is exquisite harmony.

The accuracy of discrepancy in Matthew's genealogical record is the thing that makes heaven's vaulted arches ring with sweet harmony as the Vox Celeste—thirteen against fourteen—sounds forth:

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).



# God Speaks Again Through Dwight L. Moody

By An Armenian Christian

*He that doeth the will of God abideth forever.—I John 2:17*

**M**OODY'S life bears unmistakable witness to his separation for his specific and pre-eminent Christian service. If wisdom and skill in administration were New Testament signs of an apostle, and if Paul was able to prove his own apostleship by the regenerated lives of his converts, no one should question the fact that Moody was in nothing behind the very chiefest of the apostles.

Evangelism was the central passion of Moody's life. His apostolic capacity for pioneering, organizing, and leading, his educational program—all of his mighty endeavors were bent toward the one end of winning souls. And when we remember that all Moody said and did was in conscious obedience to the divine will, we are still further confirmed in our belief that he was in the line of apostolic succession and called to be an evangelist, a teacher "by the will of God."

## Some Personal Recollections

My first distinct impression of Mr. Moody was in Constantinople, when I was strangely touched on reading the translation of one of his sermons in the Armenian weekly *Avedaper* (Messenger of Good News), published by the American Board of Commissioners for Foreign Missions. I was then a college student. Eventually, I came to Chicago, and was enrolled in a theological seminary. Here I had a splendid chance to hear the famous evangelist.

Once I heard him in his own domain at the Institute, where the students of two or three seminaries had been invited to be his guests. I see him now, standing upright, Bible in hand, a serious smile upon his face, addressing the rapt students on the homely theme "Zaccheus," with his bold, off-hand, familiar manner, words sparkling with wit and humor. Some one walked up the aisle with a telegram. The interruption did not disturb him in the least. After reading it, with a twinkle in his eyes, he asked the audience what he had been talking about. Two or three, Dr. Torrey among them, ventured something or other. Finally, Mr. Moody picked up the line himself, and went on in the torrential flow of inspired eloquence.

Again I heard Moody at the large Auditorium Theatre. The place was crowded as usual, on that weekday afternoon. A friend and I found a place in one of the aisles in the gallery, and heard this inimitable man of the people tell "the old, old story of Jesus and His love." There was such a palpable sense of the presence of God filling the entire

building, that my unbelieving friend took a hurried departure.

## The Secret of Moody's Greatness

He was called to his specific task "by the will of God." He was greatly endowed by nature—a ten talent man. His humility before God, or his poverty of spirit, was the foundation of his extraordinary spiritual power. Conscious of his obvious lack of ordinary educational requirements, he applied himself with all the zeal and energy of his nature to seek special divine equipment and anointing, which he definitely claimed to have received. Having consciously acquired this unction of the Holy Spirit, his natural boldness and confidence increased, giving him tremendous moral advantage among men.

The most needed lesson which God would have us learn from Moody's life, it seems to me, is the recognition of the presence and power of the Holy Spirit. Moody revered the Word of God, and studied it constantly. He had definitely and wholly yielded his life to God. These were, of course, fundamentally necessary. But that which crowned and divinely empowered him, giving depth and stability to his consecration, touching his every word, look, and act with the magic of heaven, was his infilling of the Holy Spirit. This was his own firm conviction.

When someone remarked that he did not see any real connection between the work achieved during one of his campaigns and the apparent capacity of the worker, Mr. Moody replied, with rare good judgment and humility of spirit, "I would be very much disappointed if you could." Like the great apostle to the Gentiles, his desire was that the work should be God's own doing, "in demonstration of the Spirit and of power," and not "with enticing words of man's wisdom," that men's faith "should not stand in the wisdom of men, but in the power of God."

## Preaching and Practicing Love

"There is one thing that draws above everything else in this world and that is

love," was the sum total of Moody's simple philosophy of the Christian religion. The Cross was the center of all his preaching, both by word of mouth and by deed of life. "The secret of our success lies in this, that we have stood fair and square on the Bible doctrine of substitution." Moreover, Moody preached this love of God in the gift of His Son, not only as an objective fact of history, but by exemplifying it in his own life. Moody loved men. His was a life freely and joyously overflowing with love for his fellow men.

It was in Kansas City, while in the midst of one of his great campaigns, that Mr. Moody was stricken, a general in command of the armies of the Lord stricken down in battle; a Henry Martyn burning out for God. And unconsciously, perhaps, but providentially, Mr. Moody confirmed for us his definite and distinctly divine call to an unending service on earth, as in heaven, by his last words, "God is calling me!"

"Not in the memory of living man has the centenary of a citizen of any country received such widespread and enthusiastic recognition and observance as that of D. L. Moody, the farm-born New Englander, who was led of God into a ministry that has blessed the entire world."

## The Appeal for Christian Unity

Moody believed in the absolute necessity of unity of God's people. He never knew, he said, the Spirit of God to work where the Lord's people were divided. This lack and need for Christian unity is recognized today as never before. From a recent editorial in the MOODY MONTHLY entitled "An Appeal to Unity," we quote:

"The writer of this editorial has been in more than twenty of America's largest cities from coast to coast in the past few weeks, and has conferred with many evangelical leaders in each city. He has come through these experiences with two ever deepening convictions. The first is that orthodoxy needs a rallying place and time. The major emphasis in evangelical circles seems to be upon division. . . . The second conviction is that in 1937 there is a wonderful opportunity for orthodoxy to rally in the name of D. L. Moody in such a way that a united front can be shown to the world. . . . At any price, brethren, let us have the personal and the bitter taken out of our warfare. Perhaps then the revival will be here."

May not all this difficulty be due to the fact that we have not been following the simple and plain teaching of Christ upon this vital question? "I want no higher authority than the words



of Christ," was Moody's own statement. We ought all to be able to subscribe heartily to this. What then was the idea in the mind of Jesus when He prayed unto the Father for the oneness of all of His followers? Bishop James M. Thoburn of India says:

"The union for which Jesus prayed was essentially spiritual and vital, and it is not credible that anyone among His hearers could have possibly understood the words to apply to forms of organization, questions of doctrine, precedence in rank, dates in history. . . . It may be accepted as an invariable rule, that all attempts to insist on merely outward union exert an influence against the real unity which our Saviour had in view. . . . Growth in the spirit of true Christian unity has taken place, not by attempts at articles of union written on paper, but by devout Christians on their knees calling upon a common Father in heaven."

Christ's own words, "As thou, Father, art in me, and I in thee, that they also may be one in us" (John 17:21), clearly imply that Jesus considered Himself as co-ordinate, co-extensive and co-existent with the Person of the Father; and that full acknowledgment of the equality of the Son with the Father is the only basis of union possible or desirable. This was certainly Mr. Moody's own view.

### The Man Who Trusted God

Looking out into the distant future, our Lord asked this pertinent question, "When the Son of man cometh, shall he find faith upon the earth?" (Luke 18:8). What did He mean by faith? Perhaps the most concrete illustration of faith for our day may be found in the life of "Moody—the man who trusted God." He did not only possess this faith to a remarkable degree, but was also the means, under God, of creating or reviving it in others. One of his favorite sayings was, that at first he thought that all he had to do was to pray for faith, until one day he came across the passage that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Then he began to

study the Bible more diligently, and faith began to grow in his own soul. He founded a Bible school for the study of the Word of God, which has served in turn as a pattern for similar schools all over this land and in mission fields throughout the world. The knowledge of the Word of God increased by leaps and bounds, with consequent increase of faith.

"As Finney and Moody reshaped America, beginning in 1858, so the nation today is awaiting new leaders. This is no time to be fainthearted. America will soon be swept by a great spiritual awakening." We do not need, and therefore need not await, new leaders. All we need to do is to trust and follow the leaders whom God has already sent us. Moreover, it is our conviction that when revival comes, it will involve the entire Christian world and not America alone, because in these days we are all part of a "world community." The Holy Spirit, to whom all these leaders have pointed as the source of their power, is the divinely appointed Joshua to lead us into the land of promise. But of the two great human leaders of these days—as of the many others—Moody is of a scale and stature and world-import that makes him clearly the human way-shower of our time. And his finger points unmistakably to power from on high as alone sufficient to meet all our need. All we have to await, therefore, is for God to come with power and great glory to revive His work unto the uttermost part of the earth.

### Seeking to Do God's Will

One of the clearest proofs of the divine leadership of the life and career of Moody is the verse which he was led to choose for his life text: "He that doeth the will of God abideth forever." There is no expression in the entire Bible, no word of our divine Lord and Master, that is so utterly all-inclusive as "the will of God." The doing of the will of God is the central burden of the daily prayer which our Lord taught His

disciples, "Thy kingdom come. Thy will be done." The doing of the will of God is the only means, as well as the only end, of the coming of the kingdom of God on earth.

What is the will of God for us in this year of our Lord 1938? In his last dispatch from the midst of an evangelistic campaign in Ireland, the Editor-in-Chief of the MONTHLY suggested that prayer be made for a revival in this country and, impliedly, in the world—until the power from on high does actually come to revive the work of the Lord the world over; until all true believers are again made of one heart and one soul, that the world may believe that Jesus is indeed the Son of God sent from heaven, the only Saviour of the world.

May I make bold, therefore, to call upon every believer to lift his heart in prayer, and continue as the Spirit of Christ may direct, not of constraint, but in the joyous liberty of the Spirit, waiting for, expecting, the realization of the answer to the prayers of the saints during these past decades, for an outpouring of blessing which shall be marvelous in our eyes because it shall be the very doing of our Lord.

In conclusion, it is especially fitting that this appeal for prayer should reach every one that believes, first of all for their own special endowment of power from on high, and also unitedly, "with one accord and in one place"—the place of belief in the One whom God hath sent—for the reviving with new life and power of the whole body of Christ throughout the earth.

As Bishop Thoburn says:

"If added power attends the prayer of two or three, what transcendent power may we not expect to attend the prayer of a hundred, a thousand, a million believers? The world has seen what God and one man can do—what God and Martin Luther have done, what God and John Wesley have done, what God and D. L. Moody have done, and what God and many others have done—but the world has yet to see what God and all His people can do."

## "A Mark in Their Right Hand"

By REV. W. D. HERRSTROM, D.D., Findlay, Ohio

*And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.—Revelation 13:16, 17*

**H**ANDSHAKING has been abolished in Italy. Mussolini says it is decidedly unsanitary. Men no longer remove their hats when greeting the women. Everyone gives

### The Fascist Salute

This has been substituted for former methods of greeting. It is the old Roman salute. Mussolini borrowed it from Caesar. The right hand is raised with the palm forward. This is very significant in the light of Bible prophecies concerning "a mark" which is to be placed in the "right hand."

The Communist salute is given with a clenched fist and therefore a mark in the

hand would not be readily visible. The Nazis give their salute with the arm and hand extended at a forty-five degree angle. A mark in the hand of a Nazi would not be easily seen. But with the Fascist salute, a mark in the palm of the right hand would be plainly visible. Can it be that the Fascist salute will be perpetuated and carried over into the reign of the Antichrist when the mark of the beast will be plainly imprinted upon the right hand? I do not say that such will be the case, but the Fascist salute is certainly of more than ordinary significance in the light of prophecies concerning the coming mark of the beast.

It is difficult to say why the mark will

sometimes be placed in the forehead, but it is possible that this will be done only in cases where the right hand is lacking, due to injury or accident. The mark could be readily seen whether it is in the right hand or in the forehead.

The old Roman empire has already been revived. After the annexation of Ethiopia, Mussolini designated his dominion, The Empire. This is one of the most astounding fulfillments of prophecy since apostolic days. It proves that there will be a literal fulfillment of the prophecies of Daniel and Revelation. It remains now for the new empire to annex the territory which it once included. During

(Continued on page 375)

# Preparation for Evangelism

## The Thirty-second Annual Founder's Week Conference Annotated

By WILLIAM M. RUNYAN, Chicago, Ill.

AND God smiled! The divine favor upon the conference was variously revealed—mild and favorable weather, no ice upon pavements, no drifting snows, and the clouding of the sun did not dim the radiance that everywhere abounded. Journeying mercies, much prayed for, were abundantly given.

"Preparation for Evangelism," as a conference slogan was stimulating and provocative. The sessions pressed on through preparation into practice, through theory into realization, and the records that are kept where no mistakes creep in, carry a blessed increase of names written in heaven, to the praise of God's wonderful grace.

That the old and historic Institute Auditorium is manifestly inadequate for the growing work of the Institute, was only too well demonstrated as day after day the gathering of eager listeners much more than filled its every nook. "A new auditorium" assumes more than the tenability of a dream when the necessity is so repeatedly urged by experience.

### A Rally Indeed

President Will H. Houghton officially opened the conference at 7:30 Monday evening in the Moody Memorial Church auditorium. The assumption that this meeting place would care for the needs of the evening was a mistaken one, for no less than 6,200 eager hearers thronged the main auditorium, and Sankey Auditorium, where the program was heard through the public address system, while hundreds were turned away. Probably that audience was the largest ever gathered in the name of the Moody Bible Institute, except the throng assembled in the Chicago Coliseum on the D. L. Moody Centenary date a year ago.

"O Worship the King" was announced as inaugural praise, and was followed by "We have heard the joyful sound, Jesus saves"—the ringing motive song of the week. Then followed the rich and varied program of the Radio Rally, with Wendell P. Loveless, Director of the Radio Department of the Institute, presiding.

Skillfully prepared "continuity" introduced to the audience the entire company of participants in the various regular programs, from the sunrise service to the midnight hour helpers, each person named being asked to stand for public recognition. For an hour and more a varied program gave every ensemble, instrumental and vocal, opportunity to contribute to the joy of the keenly interested audience. The throng that overflowed the

great auditorium that night was doubtless a recognition of the hold station W-M-B-I has upon the hearts of a public devoted to the mission of spreading the gospel over radio-land.

Following the musical program, Dr. Herbert Lockyer was announced as the speaker of the evening. A resident of Liverpool, England, the past two years have found him engaged almost entirely in an American ministry under the Extension Department of the Institute, and with the coming September he will have regular affiliation with that department for a yet more extensive ministry. Dr. Lockyer's keen analysis and concise utterance make every sentence count, and each message was highly consistent with the conference slogan.

### Alumni Day

The prayer periods of the conference may here be noted. Twice each day, at 8 A.M. and 2 P.M., members of the Institute Faculty directed the thirty minutes of devotional opportunity—a song, a crisp Scripture exposition, and a waiting upon God with definite requests presented. But this sentence can in no way reveal the deep blessing springing from these golden periods of intercession.

Tuesday stressed Alumni interests, most of the speakers for the day having been former students of the Institute. The noonday luncheon and fellowship hour were enjoyed by 269 participants. The annual business

session called into official service for the coming year, the following: President, Percy B. Chenault, Waterloo, Iowa; first vice-president, Arnold Kehrl, Detroit, Mich.; second vice-president, Dr. Howard C. Fulton, Chicago; secretary, Ruth Anderson, Chicago; treasurer, Wm. H. Lee Spratt, Chicago. The ministry of Arthur G. Annette as field representative was approved and he was continued in that fruitful service.

Dr. Wilbur M. Smith, whose coming to the Institute as a member of its Faculty has been heralded with gladness, gave on this and the following morning, addresses on "Paul's Use of the Bible in His Oral Ministry," a revealing study of six Greek verbs; messages rich in every scholarly element, and deeply spiritualizing.

Both Rev. Charles R. Beittel, of Harrisburg, Pa., speaking on "The Present Need of an Evangelistic Church," and Rev. Albert Lindsey, Jr., of Peoria, Ill., brought blessing and enrichment, speaking as former students on this Alumni Day.

Of course, all friends of the Institute desired to know of the significance and fruitage of the Centenary Celebrations to which Dr. Houghton and a notable group of preachers and teachers had devoted much of the year 1937. Dr. Houghton used the last morning period for a vivid and heart-stirring account, dealing both with the encouraging features, and with two or three criticising attacks upon the Institute and its work. More than seventy major centers in the United States had been visited, thousands of believers trained as soul-winners, and many souls had been won to Christ. A victorious year!

Harold B. Street, witness of war and soul-saving scenes in stricken Ethiopia, voiced a faith in God's workings in that land that will find her people ere long stretching out their arms unto God. This was a message of hope uttered with fine restraint, but with deep earnestness.

Dr. Albert Sidney Johnson, Charlotte, N.C., gave furtherance to evangelism by two warmly spiritual messages, on "Witnessing Christians" and "What It Cost to Provide the Gospel." He said, "The gospel comes to us at an infinite cost, was wrought out with infinite suffering, and it comes to us today with infinite certainty, power, and assurance."

Illness forbade the anticipated visit of Dr. W. H. Knight, of the Baptist Tabernacle, Atlanta, Ga., but it was possible to secure his address for this issue of the MOODY MONTHLY. Dr. Houghton took the emergency place on the evening program, giving with

### *The Wind of God*

Written for Founder's Week, 1938

By MAX I. REICH, Chicago, Ill.

Come, rushing, mighty Wind of God,  
Fill Thou the house, fill Thou the heart!  
Sweep through us in Thy majesty,  
And heaven's holiness impart.

No self-made holiness can stand  
One moment in temptation's hour;  
Thy holiness alone prevails,  
Created by Thy living power.

Sweep round the world, celestial Wind,  
From land to land, from sea to sea;  
Cleanse Thou the air made foul by sin  
By breathing in Thy purity.

Breathe on the valley of dry bones,  
Till it restores whom sin has slain;  
Blow on our garden, till it yields  
The fruits of Paradise again!



evangelistic passion the story of the eternal state of the rich man and Lazarus, as stated in Luke 16. There were conversions that night.

### Major Voices of Wednesday

Dr. Herbert W. Bieber, the greatly loved Philadelphia suburban pastor, whose voice is familiar to Founder's Week attendants, was a morning speaker. Four expositions, two each from Ephesians and Colossians, dealt with Christ's body, the Church, and the Head of the Church, Christ. Memorable utterances! Exalting Christ and stirring all believing hearts with rejoicing in having so glorious a Head for the ransomed body, the Church!

Rev. Clarence Keen, of Kitchener, Ont., was emergency speaker, but made the First Psalm to speak most revealingly.

Dr. Harold S. Laird, Wilmington, Del., on this day gave the first of his two addresses—"The God in Whom We Trust," and "A God of Truth." With utterance wholesomely pungent, cogent, ardent, he mingled history and personal experience in assurances that "there is nothing too hard for God." "When we worry," he declared, "we magnify our troubles and minify God's power." Quickened faith and renewed courage were fruits of Dr. Laird's ministry.

Dr. Robert G. Lee, welcomed before for Founder's Week programs, received, if possible, an even warmer welcome for the three addresses he was to present. Another capacity-plus house was on hand Wednesday evening to hear his soul-searching message on "Ye Must Be Born Again." His Thursday morning message was on "The Centrality of the Cross"; and a climax for dramatic power and soul-penetrating truth was the third and concluding utterance of this prince of orators from the Southland, "The Confession of Judas Iscariot." A number of souls will date their acceptance of Christ from this solemn hour.

### Missionary Day

The conference without its Missionary Day were well-nigh unthinkable. Dr. George S. McCune, for many years president of the Union Christian College in Pyeng Yang, Korea, and now a member of the Institute Faculty, gave a morning revelation of the Korean field, a vivid and arresting statement of conditions that challenge both praise and prayer.

Dr. Wm. H. Hockman presided at the afternoon session, when as usual a fine array of furloughed and retired missionaries who have followed in the train of Carey, Judson, Livingstone, and other heroes, were on the platform. In addition, the choir loft was filled with a glorious company of young people, volunteers for missionary service, who are receiving Institute training with such service in view.

A missionary mosaic, or composite picture, as Dr. Hockman suggested, was offered by the missionaries seen and heard during

As sung by Douglas Davies—Radio Station WAFB

### By Life, or By Death\*

WILL H. HOUGHTON PHIL. 1: 20 GEORGE S. SCHULER

\*In loving memory of John and Betty Stam, martyred in China, December 8, 1924  
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the two hours of the symposium period. With vivid portrayal and heart-warming narrative, the following speakers were heard: Solomon Birnbaum, Moody Institute Faculty, on Jewish Missions.

Walter S. Olsen, director of Ozark Mountain Gospel Fellowship.

Geraldine Thomson, Northern Gospel Mission, Inc. (Minn.).

John Gerrard, missionary to Peru, Inland South America Missionary Union, Inc.

C. Kenneth Oglesby, Ethiopia, Sudan Interior Mission.

Dr. Myrtle Hinkhouse, in China under Presbyterian Board.

Peter Deyneka, director of Russian Gospel Association, Inc.

A. Fern Houser, Guatemala, C.A., Central American Mission.

Roy G. Hamman, French Equatorial Africa, under Co-operating Baptist Missions (known as Mid-Missions).

Dr. George S. McCune, formerly of Korea. Carl J. Tanis, district secretary, Sudan Interior Mission.

Some of the above speakers addressed also the overflow audience in the Lecture Room. The afternoon was fraught with mighty blessing, having reverent loyalty to our Lord's Great Commission.

The mass meeting at night at the Moody Church more than maintained the high standards of the day. Miss Nellie DeWaard, with strong voice and clear enunciation, brought revelation of the meaning of laboring with aboriginal tribes in West China, who have not even a written language. Rev.

James E. Mallis, India-born, now of Philadelphia, laid a deep and strong foundation in defining dictatorships for the service of consecration directed by Dr. Houghton. Great care and deep spiritual heart-searching was called for in making any public acclaim of consecration. Notwithstanding this, a throng of deeply serious youth came to the front without song or the urge of mere sentiment.

### Notable Contributions for Friday

Immediately following the prayer period on Friday morning, Dr. H. A. Ironside devoted that hour and the same time on Saturday morning, to expositions on II and III John. The radiance, the clarity, and the wholeness that characterize the utterances of this beloved messenger of Christ were in no wise lacking.

Rev. James E. Mallis again appeared, speaking on "Undetected Losses." His missionary years in India have afforded him many telling illustrations for pressing home present-day truth.

The address of Dr. David Otis Fuller, of Grand Rapids, Mich., on "Evangelize—or God Help Us!" was "different." Gleaners of epigrams caught a number of vivid sentences, but the memory that lingers is of an address that was ablaze with humbling rebuke.

And on Friday appeared again the New York layman, Erling C. Olsen, who is being heard with increasing favor in Chicago. "The Servant That prospered" and "The Sword That Cannot Prosper" were themes that prefaced an enriching opening up of the prophecy of Isaiah.

### Laymen's Day

Saturday justified its designation. Though it was the only day affected in any measure by the weather, the large audiences at all sessions were graciously recompensed by the program features of the day.

R. G. Le Tourneau spoke on "Power" with fine consistency, for in his great factories, at Peoria, Ill., and Stockton, Calif., he has ample illustration of its meaning. The story of his life in Christ and his service for Christ, told with robust and heartening enthusiasm, was a fitting chapter in the Laymen's Day program.

The last afternoon period was sowed deep with gospel enthusiasm by the message of H. E. Eavey, prominent business executive of Xenia, Ohio. To say that he is an inveterate and indefatigable soul-winner and personal worker but partly defines this radiant and gracious man among men. Doubtless this was one of the most resultant sessions of the week.

And then, at night, Clinton H. Churchill, founder and promoter of the widely famed Gospel Tabernacle in Buffalo. His was a new voice before Founder's Week audiences. His Saturday and Sunday night messages before thronging audiences at the Moody

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# The Soul-Winner's Preparation

By REV. W. H. KNIGHT, Atlanta, Ga.

An Address for Founder's Week Conference\*

IT goes without saying, in this presence no doubt, that the one who would achieve in the finest of all the fine arts, soul-winning, must be thoroughly and properly prepared. Because I do not discuss the intellectual preparation necessary, must not be construed that I do not highly value it. Very emphatically, I do. It has never seemed to me that any height or depth of intellectuality should not be entirely consonant with the deepest spirituality. On the contrary, I believe there should exist a very strong and vital affinity between the Holy Spirit and a well-trained mind. Paul was a scholar, and you and I should rejoice, I think, that he was. His consecrated intellect was God's dynamic on many occasions. It does not hurt to have the profoundest education. It should help immensely.

But I have in mind another preparation in this address. I take for granted the fullest measure of intellectual preparation which it is possible for the soul-winner to achieve. But after that is achieved, what then? Let me suggest three kinds or degrees of preparation, which seem to me to be indispensable to success in personal soul-winning. The first is,

## A Right Attitude toward His Conversion

Surely the first and most basal essential is that one must be a genuinely *born-again* child of God. His experience of saving grace needs to be clear. Andrew had little education, no doubt. He had never taken a course in the mechanics of personal work, but he knew Jesus Christ. "We have found the Messiah." I do not know what Christ said to Andrew and John in his home that evening before. I have often wished I did know. But Andrew had come to know Christ as the One who changes men, and he wanted his brother Simon to meet Him.

The soul-winner must also be a *separated* Christian. Those who would handle the vessels of the Lord must have pure hearts and clean hands. "In the world, but not of it," is Christ's standard for the Christian. Worldliness is certain suicide to spiritual power, either with God or men.

The Christian who would succeed in soul-winning *must love to do it*. When Jesus saw the multitudes scattered as sheep without a shepherd, He had compassion for them. His heart was broken about them. Something is wrong at this point when it takes twenty-six church members a whole year to lead an average of one soul to confession of Christ and baptism. That is the unenviable record of my own denomination in the Southland. Surely, it must be true that many do not have broken hearts about it. They do not love the lost.

The successful soul-winner must be a *prayerful Christian*. The great leaders of the Church through the centuries have been men of prayer. Luther and Knox, reformers, prayed down the walls of caste and tradi-

tions, and opened empires to righteousness and truth. The evangelistic movements of Wesley and Finney began and reached their surging heights through prayer. And the good they accomplished will last until the King comes again. Spurgeon and Moody, whose memory we honor, great preachers and builders of institutions, were men of great prayer. Broadus and Carrol, great teachers and preachers, wrought by prayer, works that will outlast the stars. Livingstone, Carey, Judson, and other great missionary heroes, by their prayers, opened doors for the gospel which have never been closed, and made it possible for the gospel to be spread among the heathen in all the nations of this world.

The soul-winner should have a special time for prayer about his task. He should join himself in prayer with other Christians as often as possible. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father" (Matt. 18:19). Prayer changes things, and it is, in many cases, about all the soul-winner can do for another. No mean disposition or discourtesy on the part of a sinner, can keep you from praying for him. He may slam the door in your face, and curse you and your work, but he cannot keep you from getting on your knees in his behalf, when you get to your room. If you would learn to win men, you must learn to pray for them.

I should mention as a second preparation of the soul-winner, that he have

## A Right Attitude toward Mankind

A pertinent question for you about mankind is, What is wrong with men anyway? I think the finding of the right answer to that question is an absolutely essential preparation for soul-winners. John the Baptist proclaimed the coming of One who would take away the world's sin. The world's sin! That is the answer. That is the world problem which brought this great institution into being. Sin! Not so much the world's sins, but its *sin*, of which its sins are so many manifestations.

What is sin? It is the deadly sickness of the whole heart, the fountain of all trouble, the wall which separates from God, and brings, finally, at eternity's paycounter, its wage of death. In what does the world's sin essentially consist? It consists in omitting Christ from its life, in forgetting, ignoring, denying, and even defying Him. We often speak of drunkenness, lust, murder, and such, as sin. These are related to sin as fruit is related to the tree. Sin lies deeper than outward action, in "an evil heart in departing from the living God."

The world thinks the Church makes too much of sin. Men often joke of sin—their sin. Many reduce it to a mere skin disease, a form of immaturity of the race, a stumble in man's upward climb, a pardonable ignorance, which the human race with proper training and environment, will surely outgrow one day. If that is your conception of

sin, don't go out to win souls, until you have learned better.

According to Jesus, there is nothing as terrible in the world as sin. Does your right eye cause you to sin? Pluck it out. Or your right hand? Cut it off. It is better to have neither right eye nor hand than to sin. Jesus also gave one of His sternest warnings against causing others to sin. He makes the greatest joy of heaven to take place over the repentance of a sinner.

It was no trifle that started bloody sweat drops from the Saviour's body in Gethsemane. Great natures do not weep blood except for great reasons. Sin is more than a "speck on the surface." It is the poison of death in the blood stream. Sin is the blackest night, the bitterest gall, the sternest sentence of death. But thank God, the Church has a message for a world gone astray in sin.

What is that message? The world, and unfortunately much of organized Christianity, give a partial and even an incorrect answer to that question. Some tell us the world's hope is in *education*. I have spent over half my ministry in the work of Christian education, but that is not the answer. I am convinced that an educated mind with an unregenerated heart makes one, potentially, a greater menace to society. Frankly, I could wish that such men as Ingersoll and Paine and Darwin had never learned to read. Others tell us that proper *environment* will solve the world's sin. Men will be good, they tell us, if their environment is good. But this theory does not reckon with a depraved nature. The loveliest environment this world ever knew was in the Garden of Eden; yet in that lovely environment, the world's sin began. And much of the world's basest sin today takes place in circles of so-called culture and luxury.

No, these will not cure the world's sin. Its hope lies only in the sacrificial and substitutionary death of Jesus Christ. Concerning this truth, Jesus Himself left no doubt when He said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). This leads me finally to say that he who would win souls must have

## A Right Attitude toward Jesus Christ

The modern liberalized explanation of Jesus as the deluded offspring of an illegitimate relation, is the most irrational thing rational beings were ever asked to believe. To be bluntly frank, if Jesus is not God, revealed in the flesh, He is not even good.

Accounting for Jesus has become, in years past, the belabored efforts of theologians, philosophers, and sociologists everywhere. And as students of life and literature, we would not discourage but rather encourage the effort. I recently asked a business man what he thought of Jesus. He frankly replied that he seldom gave Him much thought. What intellectual sluggishness! What moral ingratitude! Every business letter he writes, in its date, commemorates the birth of Jesus.

But how are you and I to explain Jesus

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\*Mr. Knight was prevented by sudden illness from being present and delivering his address.

# Undetected Losses

By REV. JAMES E. MALLIS, Toronto, Ont., Canada

An Address at Founder's Week Conference

*Gray hairs are here and there upon him, yet he knoweth not.*—Hosea 7:9

**T**HIS is a fragment of the past that fits into the mosaic of the present. The whole verse from Hosea is strangely up-to-date. Well might it be a quotation from the columnist of a city newspaper, who with a shrewd appraising mind, watches his fellow man at work or at play. Down through the years there have persisted these watchers of life, and their findings are remarkably similar. The stage before them has had but one actor—man himself. His foolish, pointless trifling and his magnificent attainments, in their recording have become almost monotonous. There are some terse observations, however, that never seem to age or lose their thrust. Hosea has stepped into this age of deified reason with just one of these remarks. He reminds us that man is still very blind to some things. He thrusts in through the thin veneer of civilization and touches the same human core that he knew so well in the days of Amos. Man was ever blind to the menace of little things, and today remains totally indifferent to the danger of the insignificant.

## Blindness in an Era of Light

This is indeed the age of reason. Theories alone are not accepted; there must be the presentation of proof by demonstration. Even with the existence of such exacting demands, man's blindness is all too evident. Hosea with his characteristic bluntness lays bare this age-old tragedy—our blindness to the damaging activities of small things. The closing words of the verse, "yet he knoweth not," suggest a tone of utter disgust. The repeated warnings that have drummed upon our ears should be enough to rouse us to concern and send us into a careful investigation of those things that make up our living. Actual failure and hopeless defeat have been the elements that have shaken us into a shuddering realization of the inroads of undetected little things.

Some years ago, when the automobile industry was young, engineers made mistakes, but each error realized, led to the discovery of that which would make its recurrence impossible. One such failure revealed the importance of investigating the whole area that had been involved. For several years the painting of automobile bodies had been done in different plants. A change in operations brought this work into one large plant which handled every car that was to be painted. The workmen drew their supply of paint from an accumulation of old stock. Some of this paint was quite old. The first batch of cars painted was a complete failure. The paint ran off as soon as it was applied. Again and again the process was tried, but each time it failed; exactly the same thing happened. Baffled, the men reported the whole situation to their chief. Carefully he investigated every detail of the plant. The machinery was looked over with scrupulous care. Materials were analyzed and workmen closely questioned. Everything appeared to be in order and ev-



Rev. James E. Mallis

ery formula correct. The paint, however, still ran off the cars as soon as it was applied. One man became concerned about the insignificant. Taking a hatchet he made for the pile of empty paint drums stacked in the yard. Hacking one open he found a solid, unsoluble block of paint at the bottom of the drum. Container after container showed the same result. He had found the cause of the undetected loss. The cars had received a thin, oily, colored mixture—not paint. The old stock had been made unusable. It had become solid because of long storage. Opening every drum on that pile, extracting the hard block of paint and grinding it to powder, the whole was remixed and the result was success. Failure had led to the discovery of the paralyzing character of something very small. That discovery came through a careful investigation of existing operating units.

## Undetected Enemies That Defeat

Has this a parallel in our lives personally as Christians? What finer or more delicate an "operating unit" than a soul-winning Christian. The undetected small things are today destroying the moral and spiritual tissues of those who should be active and sound workers. There are many influences which are blinding in their result. The most prominent, however, is that which leads us to sincerely believe that we possess unlimited resources in ourselves. Blindly confident of ourselves, the small, undetected enemies of Christian vitality work undisturbed. It is so easy to forget such a small occurrence among the large concerns of life. To forget our absolute dependence upon higher resources, which alone can give to us that stability which makes a Christian unmistakably distinct in character, is folly. Our blindness to the existence of these small dangerous things will result only in the discovery that our lives are but a shell of appearances. We cannot afford to imperil our personal devotion to

our risen Lord by permitting to exist those things which, however small, come between. It takes but a moment to slide into a day and be caught into its maddening pace, without a pause for spiritual refreshment with Him in His Word. It takes but a knock at the door to substitute a conversation for a talk with Him. Anything, and that quite small, can rob us of that which after all is an absolute spiritual necessity.

## The Man Who Prayed While Packing

Recently I was in a train traveling between Detroit and Toronto. The sleeping car was unusually full, and everybody was actively preparing to leave the train as it reached Toronto. Across the aisle from me was a tall, middle-aged man also busy packing. Without closing his case, he sat down with a Bible in his hands. He read for fifteen minutes, then meditated and prayed as he sat. Here was a man who was guarding against just this small attitude of forgetfulness. He was refusing to allow anything to work his spiritual ruin. As the train slowed to a stop, he closed his Bible, placed it on top of his packed clothes and locked his case. Just then the trainman came along asking for a Dr. Smith. The tall man across the aisle responded to the name. So it was a professional man who had refused to allow a small moment of forgetfulness even on a journey to empty him and leave him a mere shell. A forgetful Christian in this respect soon becomes a living pretense, substituting a great deal of activity for consecrated "waiting time."

Small things, permitted or unnoticed, can very soon destroy the solid worthwhile core and foundation. Frequently an absentee householder in India on his return will find his household goods just as he left them, in appearance, but actually he will soon discover they are but a shell. The appearance of a chair will be there all right, but the solid wood has gone. Termites are but little things and work unnoticed, but their work is always complete in its destruction. During that householder's absence, those little destroyers had eaten away the heart of his possessions, leaving him with the shell and appearance. A Christian who absents himself from the place of power will soon find that little things will thrive and multiply, but will eat the heart out of his Christian character, leaving only an appearance and a pretense.

## The Ruin Occasioned by Small Leaks

There is another active influence that is quite as small seemingly, but just as dangerous in its operation. The things that eat away stability leave a shell, but there is also that which robs us entirely of our influence. A leak may be through a pin prick, or a minute crack. Whatever the type is, the result is al-

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# What It Cost To Provide the Plan of Salvation

By REV. ALBERT SIDNEY JOHNSON, D.D., Charlotte, N.C.

An Address at the Founder's Week Conference

**W**E have been the recipients of so many of the riches of Christ offered to us in the gospel, and they have come so frequently and have become so much a part of our lives, that we accept them as a matter of course, without realizing just what has been involved.

We talk about the gospel being free, and it is. We gain great inspiration that men everywhere are to hear it, and quote with joy and thanksgiving the closing words of the canon, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Yet we must not forget that none of this could have been said unless something else had gone before. Even John 3:16 would not have become a reality unless something else tremendously important had happened before it could have been said.

## The High Cost of Salvation

Peter in his epistle reminds us of the cost of salvation when he says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). He tells us in another place that if the righteous were scarcely saved, that is, they were saved with difficulty, where shall the sinner and the ungodly appear? (I Pet. 4:18).

It was Bishop Meade, General Lee's chaplain, who said that every thinking man must think of at least four things: (1) Where did I come from? (2) What am I to do while I am here? (3) To whom shall I give an account? (4) Where shall I spend eternity? All of this was long ago thought out in the mind of a glorious Lord, and the complete answer has been given by the salvation that has been wrought out at such an infinite cost.

## I

As we look at the plan of salvation we realize something of its stupendous cost, and we must realize that it was not an easy thing for God to provide such a plan. It may have been the most difficult thing He ever attempted. Creation was made by the word of His power. He set the moon in its socket, and the stars spinning out into space, and of His creative efforts it was said, "He spake and it was done."

These wondrous fiats of bringing worlds into being and planets into existence could have been repeated to infinitude and He could have spoken universes into existence, and He did, but the sin question was another problem.

Sin is anything that comes short of the holy perfection of God. Sin is any want of conformity unto or transgression of the law of God. Man does not have to be a giant of



Rev. Albert Sidney Johnson, D.D.

intellect to sin. Any rational creature can sin, but God alone can deal with sin, and then only by punishment or pardon.

## II

### The Problem of Satisfying Justice

Another reason that made the plan of salvation so costly was that a number of things were involved. God was a God of righteousness. He had given man a law, a law complete and holy, a law not arbitrarily given to confuse. But in giving that law, His righteousness demanded that the penalties of those laws should be executed, for if a law is not enforced, it is of no account. How can it be enforced unless its penalties are inflicted on the guilty?

The difficulty then was to save them from the penalty of the law; at the same time to carry out the penalties of the law, to condemn the sinner that the law condemned, and at the same time to have regard for the holiness and authority upon which the sovereignty and power of God were dependent. What would you suggest in human governments in regard to maintaining justice and order and authority, at the same time not punishing those who violate these things? The plan of salvation had to take all of this in.

## III

Not only must the law be perfectly obeyed and its full and everlasting penalty suffered, but who was to do it? None had merit enough, because no man was sinless. No angel carried the merit which it would take, and God in His divine nature, being infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth, could not do it because it was man who had sinned.

So He had to assume the nature of man and yet retain His own nature. God in His infinite nature was incapable of suffering, thus it was necessary that the divine nature

of God be united to human nature and that God Himself should become incarnate—"a Being so wonderful that He was at the same moment both divine and human, both infinite and finite, both Creator and creature, both God and man, both immortal and mortal, both incapable of suffering and suffering the death of the cross."

Such a Saviour man must have, and the only one who was capable of assuming these infinite responsibilities and sacrifices was God Himself manifested in the flesh.

## IV

### The Problem of Convicting Sinners

We see again the costliness in providing this plan of salvation. Even after all of this has been done, other powers must be set in action. Man in his fallen state was natural and must have supernatural power to bring to him with saving power God's plan for his redemption. He must be convicted of sin. He must be made a new creature in Christ Jesus. He must be re-created, but all of this was beyond man. Only God could do this work.

So we see in John 16:8 that God the Holy Spirit co-operated in this plan of salvation, "And when he is come, he will reprove (convict) the world of sin, and of righteousness, and of judgment." The almighty power to create them in the first instance must be used again to re-create them from fallen creatures into sons of God, washed in the precious blood of the Lamb.

Who can bring back life to a dead body? It is a thing absolutely impossible from the human standpoint, but God has visited us with a supernatural power, a power that must be applied to every soul that is brought again into the fellowship of the family of God.

## V

But after man has been saved, after he has been re-created, he then must be taught and trained after he is brought into the state of salvation. He needs to be chastened, he needs the discipline of God, he needs the fellowship of God. He must be led patiently and carefully through all the vicissitudes of life.

So when a man talks about the gospel being free, that we can stand anywhere at any time wherever men are lost, telling them so, let him understand that this is only possible at infinite cost, and God has brought it about. For "ye were not redeemed with corruptible things," but by that which is the most precious thing in the world, the blood of Christ. The life is in the blood.

Let us understand then, that we have a great plan of salvation, a plan that has been wrought out by God, by a great God, at a great price, and it produces great results.

### The Costliest Thing in the World

It was Mr. Moody, when he was in Wales, (Continued on page 371)

## The Soul-Winner's Preparation

(Continued from page 360)

to thinking men and women? Surely not by racial blood. Though He was born of a kingly line, the fortunes of His family had fallen long before His birth. No, Jesus belongs to no race. Moses remains a Semitic, Buddha an Indian, Confucius a Chinaman, Mohammed an Arab, Lloyd George an Englishman, and Woodrow Wilson an American. But Jesus Christ is as much at home in war-torn China, or peace-loving America as He was in His native Palestine. He is truly the only world character.

Nor can you explain Jesus by His environment. There was nothing in the peasant conditions of His family to create Jesus. His education was likely limited to the village synagogue. He never traveled two hundred miles from home in His life. No, Jesus is not the product of natural forces, else we might expect more advanced civilizations to give us another, and even a greater than Jesus. He is not the son of a race. He is the Son of God. With a frankness that would have been the most blasphemous presumption, if not true, Jesus said, "He that hath seen me hath seen the Father. The Father and I are one. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 14:9; 10:30; 1:18). Great thinkers from almost every walk of life have, through the centuries, proclaimed Him the Son of God. God Himself, on many occasions, thus proclaimed Him. Doubtless every one of you can join today in that clarion acclaim of the prophet that He is "Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Of the extent of His rule there are no bounds.

Why is all this important? Because man's need is God. And when we present Christ to men, it is not as reformer or teacher or moral example. We present Him as God. So on the cross of Calvary, it was Deity giving Himself as a sacrifice for sin.

The saving power of the Cross is a reality. It is a fact. Jesus bears our sins away forever. He casts them into the sea. He removes them as far as the East is from the West. God forgets them for Christ's sake. Do you ask, "How is that possible?" Do not wait until you understand to believe it and teach it. You do not wait to understand all about electricity to use it. You will not hesitate to eat your meal because you do not understand all about the science of digestion. Christ promises salvation not to those who understand, but to those who believe. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), is the message of our gospel to a lost world. If you have these three preparations, you may safely go forth to win sinners to Christ.

### EARLY RISING

Moody was methodical in the use of his time. He was always an early riser. He generally rose at daybreak in the summer in order to devote the early hours to Bible study and communion with God. He applied method to his mail. All letters received prompt attention. Even letters from cranks were courteously acknowledged.—*The Reaper*, Auckland, N. Z.

March, 1938

## Undetected Losses

(Continued from page 361)

ways the same, uselessness. When we realize what is meant by Christian living, then perhaps we might really understand how essential it is to be always "running over." That gradual leaking away of vitality leaves one sick. Doctors today seek in remote parts of the human body to discover the cause for an ever-increasing weakness. We are often startled to find that in our mouth lies the cause of our crippled legs. An infected tooth may be slowly robbing us of our sight. It is not always the obvious that should be investigated.

That increasing spiritual apathy to the claims of the gospel must be recognized as a vindictive enemy. It is for us to bring it to the One who alone can deal with its cause, however remote and hidden it might be. The trouble is that in our pride we refuse to acknowledge our inability to deal with it. We must in these things that have caused a leakage of spiritual power, recognize our limits and allow our Lord to deal with them in His way. In our pride we may be able to patch and repair a leak, but sooner or later it reappears. The Lord Jesus Christ never repairs. He renews completely. It is not a case of adapting to, but equipping for.

### Are We but an Empty Container?

Just recently a certain firm made an important discovery. They could produce a liquid that, when applied, would dry instantly. This was the very thing manufacturers had been looking for, for some years. Orders came in one after another, and this firm shipped out its product in the usual containers. They had used this method of shipment for their other liquids and it had always proved satisfactory. Some days later, complaints began to pour in from those who had purchased the new liquid. They claimed that they had received only empty containers. The producer shipped more of the fluid to replace the loss, still the purchaser received only empty cans. Here was an undetected loss that was robbing the firm of its influence. An expert began an investigation of the containers. He soon discovered that this special fluid could leak away almost like sweat, through the material with which the cans were made. They did not adapt the containers, but destroyed them all, and equipped the new ones with a glass interior through which the product could not leak.

There is in the present a tendency among Christian men and women to patch up a failure or cover a defeat. We are striving to maintain an appearance of spirituality when we know that there is no stability, nor has our life or testimony any weight. Little habits, a few unspiritual friends, a slight digression from an essential Christian principle in business, an occasional compromise, a secret indulgence now and again in distinctly worldly amusements will very soon cut short our influence.

May the voice from the day of Amos, the blunt message of Hosea, rouse us to a close investigation of our spiritual possessions, that there may be no devastation wrought in our lives by the undetected operation of little things. Recognizing our limits, let us allow Him to deal with the causes of our defeat and failure. Yielded, we can be "running over."

O Lord, show us this undetected loss and give us the grace to yield all to Thee. Send us forth as those who know their commission.

## Greek Word Studies

By Kenneth S. Wuest

### BURDEN BEARING

The word "restore" in Galatians 6:1 is from *καταρτίζω* (*katartizō*), which is used of setting bones, of mending nets, of setting a dislocation. The word "fault" is from *παράπτωμα* (*paraptōma*) which means "a lapse or deviation from the truth, a sin." "Overtaken" is from *προλαμβάνω* (*prolambanō*), which means literally "to be taken before." This is the case of a child of God surprised into committing a sin by the great enemy of our souls. It is not a deliberate sin. The Christian here sins before he knows it, so completely has the Devil deceived him, so warily has Satan worked.

The exhortation is to the Spirit-filled saint to restore him. How like to a dislocated arm is a saint with sin in his life! He is still a member of the body of Christ. The life of the Head still flows through him. But how useless he is to the Head. How miserable he is in himself. To reset a dislocated arm, one must be gentle and careful. One must know how. Only the Spirit-filled saint can do this work of being used of God to restore such a saint to fellowship; and while he is doing this, he must look attentively to his own spiritual life lest he be surprised in the same manner.

These two activities, restoring his brother and looking to himself, are further described, the first in verse 2, the second in verse 5. The word "bear" in each case is from *βαράζω* (*bastazō*), which means "to bear" in the sense of "carry." That is, a Spirit-filled saint is exhorted to carry upon his heart for prayer and help, the sinning saint and his burdens, here *βάρος* (*baros*), in this context, his moral infirmities and errors, with a view to his restoration. But while he is doing this, he must look attentively at his own possible burdens *φορτίον* (*phortion*) which, while a different word, yet has the same meaning as *βάρος* here. Thus he carries the responsibility of his own particular failings, and the possibility of falling into sin. These will absorb his attention and leave him no time to compare himself with others.

The reason why these Galatian Christians were being led unknowingly into sin was because the activities of Judaizing teachers had deprived them of the ministry of the Holy Spirit in sanctification, by reason of the fact that these Christians had put themselves under law as a method of life, and were therefore not depending upon and trusting the Spirit to keep them from sin. Furthermore, they were not holding fellowship with their teachers who had taught them grace, but had gone over to the Judaizers. In the word "communicate," which is from *κοινωνέω* (*koinōneō*) and which in this context means "to hold fellowship," Paul exhorts them to a renewal of the blessed fellowship in grace which they once enjoyed with their former teachers. For fellowship with the Judaizers will result in corruption, the burdens of verse 2 and the faults of verse 1, since legality appeals to the flesh, but fellowship with those who taught grace will result in a victorious life.

To those who do not know Greek, we recommend A. T. Robertson's *Word Pictures in the New Testament*. These make available to the English reader much added light from the Greek text. In six volumes, \$2.50 per volume, the Bible Institute Colportage Association, 843 N. Wells Street, Chicago, Ill.

# Youth Page

Elizabeth Andrews Houghton

## "LA TERREUR'S" CONVERSION\*

By Olga H. Droz, Declo, Idaho

The minister sat at his desk disturbed, as he meditated on his next Sunday's message. What was he going to talk about? He always prepared so carefully; and still, he considered, what were the results of all his work, of his numerous well-planned activities both religious and social? "Well," he admitted at last regretfully, "a mere handful of faithful come regularly to listen to the Sunday morning message, but oh, how many empty seats I have to face! Something is wrong somewhere, for I fail to reach the souls."

### A League of Secret Prayer

Humbly, yet trustfully, the man of God had a talk with his Lord.

"Our church seems to be spiritually sleeping," the minister said that night to the few people gathered about him. "Who will join me in a league of secret prayer?"

His joy was great when every one present responded to the call. A few weeks went by. "I am gaining a new vision of the need of the power of God in all activities and endeavors," thought the still young minister, and he realized that the members of the prayer league were getting it too. It seemed as if together they were being converted anew. The experience proved blessedly sweet.

The pastor's thoughts began to dwell on Lazarus who had died and whom Jesus called back to life; then on the Lazaruses around him, seemingly dead in trespasses and sins, who refused to give a thought to their own salvation and eternal life. If one of them could only understand the great love of God and return to his heavenly Father!

"Well," reasoned the minister, "in the Saviour's time on earth, people had come first to see Lazarus after he was risen, then they had met Jesus, heard Him and believed on Him—a spiritual resurrection indeed."

The secret prayer league went on praying. Is it not true that we often receive the answer to our petitions with surprise?

### The Meanest Man in Town

One day the meanest man in town, called "LaTerreur," because he was the terror of most of his neighbors, came to the minister's house.

"I want to sign the pledge of abstinence," he blurted out.

"Shall we offer a prayer?" asked the pastor, as his visitor was ready to leave.

"No, no," answered the man hurriedly, "one thing at a time is enough."

But how they prayed for him the two following weeks!

It was Sunday again. The service had already begun when the terror of the town, a tall, stout, uncouth man, clad in his working clothes, entered the old church and sat on a corner of the last seat, as if ready to run when necessary. The service ended, the man went out hurriedly, without a word with anyone present. But he returned the next Sunday, and the next, until one morning he stood up and gave his testimony.

\*A true incident of spiritual awakening.

The first Lazarus had come back to God! People were amazed. They came to see and hear the man who called himself "the worst sinner" among them.

He used to curse dreadfully, but now—how he could sing for joy! It moved the hearts to a new understanding and appreciation of the love of the living God. A revival was on, and people said humbly, thankfully, "Tis the power of the Lord doing wonders among us. Praise to His holy name!"

The prayers of the faithful few were being answered. The church was receiving the new resurrection.

## DIRECTIONS FOR A SON GOING TO COLLEGE

By Dr. Cotton Mather

MY SON,

I. The first thing to be urged and charged upon you is, that you choose and fix the chief end of your life in the service of the glorious God; that you live under the continual influence of this thought: May the glorious God be gratified in beholding the acknowledgments which, by a patient continuance in well-doing, I am to render and procure unto Him. In order to do this, immediately and effectually seek a reconciliation to God, by pleading the sacrifice and righteousness of your Saviour, for your justification before Him. Make your daily flights thereto, that being justified by faith, you may have peace with God.

### Be Faithful in Daily Devotions

II. Be sure that you maintain the "religion of the closet," and every day retire for secret prayer, and therein pour out your heart unto the Lord.

III. Let not a day pass you ordinarily without reading a portion of the Holy Scriptures; and this not carelessly, but attentively, and in the *poismatic* way, that is to say, fetch lessons and then wishes out of every verse before you. I should be glad if you would raise questions upon passages of the Bible and seek answers to them.

### Be Industrious and Studious

IV. My dear child, look on idleness as no better than wickedness. Begin to set a value on time, and be very loath to throw it away on impertinencies. You have but a little time to live; but by the truest wisdom, you may live much in a little time. Every night think, how have I spent my time today? And be grieved, if you cannot say that you have received or done some good in the day.

V. Be exact and faithful in your daily recitations to your tutor. But be also well advised what books you shall peruse, to fill the chambers of your soul with all precious and pleasant riches. Therewithal have your blank books, wherein you shall for the most part every day enter something worthy to be preserved and remembered of what you have met withal. In these *Quotidiana* will anon be hived a marvelous collection of such things as will be of perpetual use to you in all your performances.

### Keep the Sabbath

VI. When the Lord's day arrives, be sure

to keep it holy to the Lord. Use it to write after the preacher; but after every sermon think, What special request am I now to address to the glorious God? And make it. Nor let the Lord's day evening pass without some serious thoughts on that question—Am I doing what I should, if I now lay a dying wish to have done? What books of piety I would recommend to you, I would have you from time to time inquire of me. Perhaps the church history of your own country, especially the lives of the excellent persons in it, may deserve a particular perusal with you.

### Avoid Bad Company

VII. My son, let that word forever make an awful impression upon you, *He that walketh with wise men shall be wise; but a companion of fools shall be destroyed* (Prov. 13: 20). Shun the company of all profane and vicious persons as you would the pestilence. As much as you can, enjoy the company of such as may be your superiors. Betimes impose it as a law upon yourselves, that whatever company you come into, you shall speak something that shall be profitable, if it be decent for you to speak at all, before you leave it. And if you can find a companion with whom your conversation shall be still managed in the Latin tongue, this will be a great advantage to you.

I judge these few short hints to be sufficient for your present conduct. If well pursued, they will sufficiently answer and secure the intention of the education with which you are now preparing to do good in the world.

Such a wise son will make a glad father. May he be rendered such a one by the blessings of the glorious God upon him.

Dated, 1719.

## THE MASTER'S TOUCH

By Alice Louise Cary, Dayton, Ohio

Have you felt the Master's touch  
In the hour of pain?  
Did His healing hand of love  
Make you whole again?

Have you felt the Master's touch  
In deep sorrow's hour?  
As He whispered, "Peace, be still,"  
Did you feel His power?

Have you felt the Master's touch  
Calling you today?  
Will you follow where He leads  
In the narrow way?

Would you know His touch of grace,  
Feel His love o'erflow?  
Yield your life—a violin—  
Give to Him the bow.

When God wants to bring more power into your life, He brings more pressure. He is generating spiritual force by hard rubbing. Some do not like it and try to run away from the pressure, instead of getting the power and using it to rise above the painful causes.—A. B. Simpson.

Moody Monthly



# Missionary Department

William H. Hockman

## HOW THE DOORS OPEN

Ever since my arrival on the field (French Equatorial Africa), a village in the district southwest of Fort Archambault, by the name of Sawea, had been sending to the mission asking for an evangelist. We prayed much that God would lay the burden for this place on the heart of some native Christian, who would volunteer to take the gospel to them. After a long time, one of our converts, Bellangar by name, came to me saying that God had called him to preach the gospel, and that he would go anywhere we felt he was most needed. Finally it was decided that he should go to Sawea. In order to introduce him to the chief and become acquainted with the needs of the village, it was arranged that I should accompany Bellangar.

Sawea is about two days' journey into the bush, impossible to reach by automobile; so the trip was made in the push-push. Along the way we found many of the people out in their gardens, which are always some distance from the villages; but nevertheless we were able to hold a few meetings en route. The first night out we slept at a village where the witch doctors were holding special ceremonies connected with the initiation of young boys in the mysteries of devil worship. If any one should doubt the necessity of taking the Bible to these people, he should have been with me that night and heard the yelling of the witch doctors trying to drown the cries of the boys from the ears of the people in the nearby village.

## Life Begets Life

Arriving at our destination on the second day, we were greeted by the chief of the village who came out to pay his respects, and a long conversation was held with him about our work. I had often wondered why it was that these people were so anxious for an evangelist. In the course of conversation with this chief I found that he had taken for a wife one of the daughters of the big chief Bezo. This woman was one of those who had heard the gospel at Fort Archambault, had accepted Christ, and learned to read the Word of God. Said the chief, "This woman is not like any of the other women I have. She does not quarrel like the others, she does not drink the native wine, and she is constantly telling others about Jesus whom she calls her Saviour. Before I go on a trip she prays that God will take care of me, and I have come to trust more in her prayers than in the medicine which the witch doctors make. It is because we desire to learn about her God that I have asked for an evangelist to come and teach us."

That night five or six hundred people gathered in the moonlight to listen to the message. How they drank in the Word! After the preaching was finished the chief arose to speak to his people. "Again you have heard the story of God's Son, and now one has come to us to stay in our village to tell us

more about Him. I am providing a house in which he can live. When the rains have finished we shall prepare a house in which to worship God."

The next morning we took leave of the chief, promising him that Bellangar should return very shortly to remain in his village and give out the Word of God. He is now there. I ask you to pray for him and his wife, as they seek to show the love of Christ to these people who know so little about Him. —Paul F. Metzler.

## PENETRATING JUNGLES

The missionaries and Annamese workers



A South African Dandy All Dressed Up

among the Moïs would like us to stand with them in definite prayer that their urgent need for good horses and saddles may soon be realized. Their jungle trips require from one to four weeks of hard travel. Precious time and strength are lost trying to cover these great distances without conveyances. On a recent trip Mr. and Mrs. H. A. Jackson, with their two children, came to the last stage of their journey expecting to be able to hire horses at the first villages, but there was not one to be had.

To go back was quite out of the question, so about noon they all took a good drink of water and started off on foot through the tiger infested jungle, only stopping when absolutely necessary for water. The paths were steep and slippery, and our friends soaked to the skin from the torrential rains through which they had passed, had to crawl on their hands and knees in some places to make the grade. But pushing ahead as fast as the children could stand it, they just managed to make their destination by dusk, when the tigers begin to roam about. After a change to dry things and a bite to eat, Mr. Jackson got out his picture roll and started to tell the old, old story to the crowd of black-skinned Moïs that filled the building. It was indeed a never-to-be-forgotten scene. Those wild aboriginal tribesmen, who only three years

previously would have killed any foreigner who dared to trespass on their territory, were now meekly sitting about the missionary, the glow of the fire lighting up their dark faces as they listened intently to every word. The head Moï official was so moved that he promised Mr. Jackson that when he returned he would personally conduct him through the fifty-two villages that he represents. Among the tribes that have been visited scores have turned to the Lord.—Mrs. D. I. Jeffrey.

## A STIR IN MEXICO

Dr. W. M. Montano, from Peru, South America, was privileged last year to give a very powerful Christian testimony in a number of important centers in Mexico. Himself a converted Roman Catholic priest, and of Spanish descent, he thoroughly understands the background and mentality of Latin America. Dr. Montano is a missionary in connection with the Evangelical Union of South America, and has written a most telling account of his Mexican experiences in the mission periodical, *The Neglected Continent*. Only a brief portion can be quoted here:

"Just before leaving for my second visit to Mexico, I received a cable from the president's secretary with a copy of the message sent by the president to the publicity and propaganda departments ordering them to give me every consideration, facility, and all possible attention while in Mexico. Thus from the very start God's hand led me.

## Graciously Received

"The first place visited was Nogales, Sonora. The immigration authorities, seeing the cablegram from the government, gave me a free pass without the least objection and without asking for the ordinary deposit of five hundred pesos. Even though my passport shows that I am a minister of the gospel, and although the law does not permit foreign missionaries to enter the country, they gave me every courtesy and helped in every way possible.

"After two days' travel I arrived at Mazatlan, a beautiful port on the Pacific, one of the most important in Mexico, with a population of thirty-six thousand. I spoke in Mazatlan three times a day for three days, to an average assembly of some three hundred. On two nights when the invitation was given many people came to Christ for new life. One of the most important incidents here was an invitation from the directors of the radio station to broadcast. Previously the pastor had been unable to secure permission even to advertise the meetings in his church, the director saying that even for double fees he would not advertise a religious meeting. The newspapers also refused to advertise. Facing a situation like this, I suggested that the pastor speak to the owner of the radio station again, showing him the government cablegram. This materially altered their attitude, and I was immediately invited to broadcast.

### Hungry Crowds

"After the first broadcast the director said that it was the first time a spiritual address had ever been transmitted, and he hoped it would not just go over the air, but really change hearts. These words he actually broadcasted. It was truly a novelty for Mazatlan, for in the restaurants and on the streets multitudes gathered to listen. People surrounded the cars of those who had radios installed, seeking the privilege of listening in. Telephone calls were many. Newspapers printed the greater part of the messages on the front page. All the doctors in Mazatlan went to the services night after night and listened with profound attention. Two of them raised their hands in one of the meetings showing their determination to accept Christ.

"Gaudalajara, the second most important city of Mexico, and very fanatical, gave us a very interesting and varied program. The meetings were better each night, and it was very precious to see so many persons give themselves to the Lord. The English Club, composed of intellectuals and business men,

asked me to speak for them, and there was great appreciation. On the night I gave the story of my conversion, there were hundreds at the service, and it would be difficult to say the number that accepted the Lord, there were so many who made a profession."

### REVIVAL FIRES IN AFRICA

For over a year the missionaries at Fort Crampel (French Equatorial Africa) have set aside the whole of Saturday for prayer. Some might perhaps think that their time might have been otherwise spent to better advantage, but faithfully they continue to pray all day every Saturday. One of the things they have prayed for most fervently was "revival," and now after months of patient waiting God has sent it.

The attendance at services has increased over eight hundred. As many as fifty have been led to the Lord on a Sunday morning. Those seeking to enter the baptismal class first enroll in an inquirer's class, and the number now in that class has mounted to five hundred. One hundred and fifty children come out every afternoon to study God's

Word, with time given to reading, praying and testifying. Such a revival as this can only result from prayer, because nothing that man could otherwise do, would cause so many people to turn to the Lord. Does not this give us all more courage to continue to pray for a revival here in our own country, and also that the good work at Fort Crampel may spread to other mission stations in Africa? —Mid-Missions.

### AN EVIL SPIRIT CONQUERED

During their vacations, the students of the Women's Biblical Seminary, of Pyongyang, Korea, go out to country churches to preach the gospel.

In one place where two students were working together, a young daughter-in-law about seventeen years old was invited to come to the meetings, but she and the others of the family refused for the first three days. Then a fire broke out in the house where she lived, and when her mother-in-law rebuked her for bringing a little water in a gourd shell to put out the fire, she ran to get a jar of water, and returning with it, fell to the ground, and began to act as though a demon had taken possession of her. They called a physician, but after giving her a hypodermic, he said he could do nothing further, and advised them to call the Christian teachers to pray for her.

So the two Bible school students were called. They prayed for her and read the Bible and commanded the evil spirit to depart, but it answered that it was a water spirit from the east and did not want to leave! They finally dragged the girl up to the church, and there while they prayed for her, she was thrown backward three times. Away into the night they prayed, repeatedly commanding the demon to leave. After midnight, the girl was thrown face downward on the floor and appeared to be dead for about forty minutes. Then she arose. Her mind was clear, and she accepted Christ as her Saviour, and during the remaining days of the class, seemed quite normal and clear in her mind. The miracle was so great that nine members of the family have turned to the Lord and are attending church. The power of Jesus Christ over the hosts of evil still prevails.—Pyongyang News.

## "How Shall They Hear Without a Preacher?"

said the Apostle Paul. "How can I, except some man should guide me," said the AFRICAN to Philip. Thousands of native AFRICANS are waiting to hear of Jesus. The S.A.G.M. is pioneering in uncovered territories, and through its band of faithful workers is seeking to make Christ known. Information will be furnished on request.

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### TOUCHING AN IMMENSE NEW FIELD

The Latin America Evangelization Campaign is making definite plans for reaching a large section of Colombia, hitherto neglected. In a news letter Mrs. Harry Strachan writes:

"We arrived back from Colombia two days ago—Dr. Cameron and I—and I want you to know that we were more than ever impressed by the great need over there. We were delayed in Cartagena for several days and were deeply moved with the sight of that great city of 114,000 people without a single preacher of the gospel. We wonder if God must wait indefinitely until His people get around to consider the needs of these multitudes. And there are 600,000 or 700,000 people in the towns and villages of Bolivar, while along the banks of the Magdalena River for a whole thousand miles the interior is teeming with thousands of people who have no preacher of the gospel.

"The sight of it has again stirred our hearts to the depths. We seem to hear our Lord say about these multitudes, 'I looked for some to

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take pity and there was none.' We cannot help feeling that God is going to do a new thing over there, and that He is looking to us for sacrificial co-operation and for unlimited faith. We believe He wants us to ask for greater things this coming year, as, for example, an adequate occupation of the city of Cartagena, as well as of two large towns nearby, which we visited; several more young men for itinerant evangelism through the department; at least two launches for the Magdalena River; the gathering together of groups over there for Bible study during the rainy season, so that in the dry season we may scatter them through the country to give the message by literature and personal work."

### CHANGING INDIA

When we came to India we located in a rural district, away from railroads and modern inventions, and thought we had left civilization behind. But in spite of the illiteracy of the people and the heathen beliefs and customs that are the heritage from past centuries, what do we now find? In our remote district western inventions have been adapted with amazing rapidity during the past ten years. Telephone poles are being erected and lines stretched, and we were recently solicited to have electric lines installed in our bungalow. A telephone for the use of the community is being placed in our rural post office.

Walking through the main bazaar street, the sound of Singer sewing machines is heard on every hand. Cigarettes and chewing tobacco are displayed, and groups may be seen gambling with cards manufactured in the far West. Pictures of grotesque heathen gods hung up for worship in many of the homes have been printed in Germany. The Standard Oil Company's signs may be seen in every village. Modern buses and pleasure cars have made their appearance. Every native school boy knows cricket, tennis and football.

### Western Evils Imported

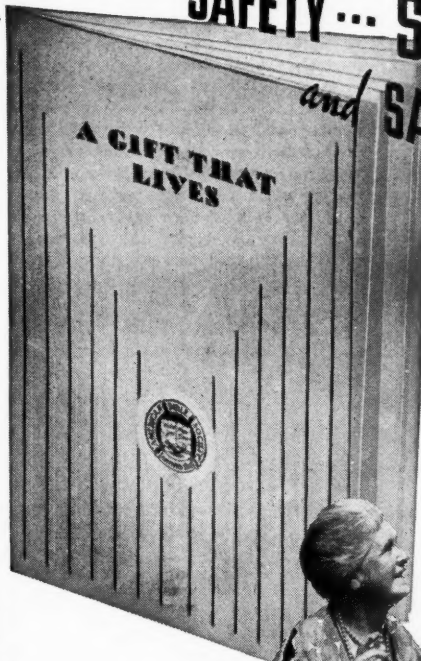
Every village has its own native liquor shop, but advertisements now appear for imported wines, beer, brandy and whiskies. Open-drain sewers are still a terrible menace, and yet on every hand we actually see water pipes and faucets. Rubber tired bullock carts have come into use. Cotton jinnies, peanut hullers and rice mills are facilitating trade, but at the same time increasing unemployment. Hospitals or medical dispensaries are now found in almost every village.

What about the movies? They abound on every hand. Even the talkies have come within such close range as to try our patience, for it is almost impossible to sleep with the loud speakers turned on full force until far past midnight. The ignorant people readily believe what they see in the picture shows, especially when they witness their Hindu gods on the screen performing all kinds of miracles. Even an Indian official admitted that this is a terrible evil, extracting thousands of rupees from the poverty stricken, who have not sufficient to provide food.

In the course of our public distribution of Christian literature and Gospel portions we are now frequently met by atheistic and communistic arguments, for literature of this kind is being circulated among the educated classes. Truly civilization is not regeneration. Do pray that the true light may shine into these dark hearts, as the sound of the gospel goes forth daily.—Rev. G. Lubbers, in *Darkness and Light*.

March, 1938

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## BIBLE-SCHOOL EVANGELISM

Which church in the land is making the most effective use of its Bible School in promoting evangelism?

The Chase Avenue Church of Christ in Cincinnati, which has found that converts won through the Bible School are much more numerous and faithful than those won in any other way, has asked each class of adults and young people to accept a definite goal for 1938. The men's Bible class, for example, with an attendance of between thirty and forty, has accepted a goal for 1938 of ten men to be won to Christ. With such a goal the teacher and other workers in the class have a definite task ahead of them, the task of winning men to Christ and at the same time developing the Christian characters of those in the class who have accepted Christ.

Limited to the one function of character development, the Bible School can hardly justify its existence. Its chief function must be that of evangelism—bringing into the church those who are now out of Christ, teaching them the way, and then continuing to help them in their Christian growth after they have accepted Him as their personal Saviour. During the weeks just ahead we expect to have much to say about the Bible School's place in the evangelistic program of the local church.—*The Lookout*.

## THE ONE-MAN CHURCH

Many churches are run by one-man power. The planning and pushing and the working are left in large measure to the pastor. A great majority of the members of the church, when they have contributed to the expenses of the church and a bit besides to missions, are well content to sit on the bleachers and watch the game played by one man. That man has to be pitcher and catcher and fill all the bases and cover both the infield and outfield and act as coach. Sometimes a member consents to play the part of the umpire. We all know that the work of the churches would be ten times as

successful if all the members would give themselves to the work. "All at it all the time" is the idea of a successful church as well as a successful baseball team. Billy Sunday used to succeed because he applied his baseball experience to his evangelistic work and never went to a town unless several thousand Christians had been hard at work for weeks getting ready for his campaign. Any city or any church can have a revival which will put into effect a definite plan for engaging a large number of Chris-

comics, serial stories, vital statistics and other traditional circulation winners. A number of its readers spoke of it in the highest terms.—*The United Presbyterian*.

## THAT BUILDING BOOM

During fifty-four months the sum of \$12,417,790,860 has been paid by the people of the United States to the liquor makers and distributors; that is to say, for the period from April, 1933, to October 1, 1937. In March, 1933, Bror G. Dahlberg, executive of the Celotex Company, stated: "The next five years will witness the greatest period of home building this nation has ever seen." What happened to check it?

The W. C. T. U. very reasonably claims that this twelve-billion-dollar drain of personal and family resources has had no small part in the long delay in this wholesome activity. To this liquor bill, they go on to say, may well be added another billion for liquor "accidents," disease, and inefficiency, and at least 10 per cent (*i. e.*, one and a half billion) of the fifteen billion dollar crime bill. Add to this a share of the six billion intake of gamblers and of the billion dollar proceeds of commercialized vice. Altogether a staggering total of twenty billion dollars for drink, vice, gambling, and crime costs. Where, indeed, is home building to get a chance?—*The Presbyterian*.

## WE STILL HAVE THE "GO" SIGN



But for How Long?

tians in personal work.—*The Watchman-Examiner*.

## THE NON-CHRISTIAN MASSES

Poorly informed critics of foreign missions ask why the Church should send missionaries to non-Christian peoples who have religions of their own. One answer is found in these figures from *The Religious Digest*: The Imperial University of Tokyo recently circulated a questionnaire among its students which showed that of its 5,000 students, six were Confucians; eight Shintoists; 60 Christians; 300 Buddhists; 1,500 atheists, and 3,000 agnostics.—*The Presbyterian*.

## BIBLE HUNGRY

For many years, the *Evening Journal* of Washington, Iowa, has carried a daily Bible thought. Recently its readers were asked to designate its most popular feature. This feature ranked second, standing ahead of the

## PASTORS ASKED TO AID TEACHER TRAINING

The Sunday School board, noting the increasing decline in Sunday School attendance all over the nation, has set about to help keep our Baptist churches from joining those in retreat.

Success will come through trained, enthusiastic Sunday School teachers and officers. These needed workers will come largely from the consecrated devotion of pastors to the holy task of leading their co-workers in the much needed training for effective teaching and service.

Let all pastors give consideration and time to this great work. We should teach one class composed of all of our workers and should arrange to have other classes taught. Emphasis here will produce abundance and returns.—*Western Recorder*.

## BIBLE "MANNA" STORY CORROBORATED

How the work of the Hebrew University in Jerusalem has provided proofs of the accuracy of the biblical record was described by Dr. F. S. Bodenheimer when speaking in London recently at a meeting held under the auspices of the Barcai Association.

Dr. Bodenheimer said that his work at the university had begun with the Mount Sinai expedition in 1927, which had carried out research into the problem of manna. The fact of the disappearance of the manna after the sun had risen had been clearly observed to be the work of the ants, that speedily consumed the millions of tiny grains of sugar. He had concluded that this sugar was exuded by certain small insects.

In the Bible it was stated that "worms" ate the manna, and even on this point, said Dr. Bodenheimer, the discrepancy between the names of the insects had been clarified. The Bedouin guides who had accompanied the expedition had, it transpired, an interchangeable name for worm and ant.—*The War Cry*.

### WHAT HAPPENED IN ONE HOUR

What happens during one hour—a few facts: 5,440 children are born and 4,630 people die, so the population increases 20,000 daily; 12,000 marriages take place and 85 divorces are given in one hour; 300 tons of wool and 1,000 tons of cotton are produced; 99,600 tons of sugar are produced and 98,000 tons are used; \$760,000 in tobacco is smoked in one hour and 1,500,000 litres (a litre is a little more than a quart) of wine and 500,000 litres of beer are consumed. During one hour, 122,000 tons of coal are produced, \$848,000 worth of gold and \$2,500,000 worth of silver. Hunters in one hour kill 350,000 animals. The automobile factories produce 703 cars, and during the same hour 17 people are killed by automobiles. The world's post offices receive and deliver 141,000 letters per hour, and this costs \$8,000,000. Does this satisfy the hungry soul? No! A thousand times, No! Therefore, will you pray and help?—*The Presbyterian*.

### THE SINS OF THE PARENTS VISITED UPON THE CHILDREN

Of our present-day crime-breeding conditions the most culpable of all is the unthinking American parent. Certainly here is a field in which pioneering is to be done. Here is an opportunity for the bravery necessary to tell the silly, soft-brained, indulgent parent who prates of the independence of youth, that he or she is nothing more nor less than a moral coward.

It takes courage indeed to stand perhaps with some good friend and point out the defects in parenthood by which this person is breeding in his or her child a lack of respect, first for parental law, for family tradition, and finally for the statutes of the land which should govern us all.

Yet this must be done; for in the breakdown of the American home there has been a steady lessening of parental supervision, of parental understanding, of parental courage, and an increase of parental laziness whereby the sins of these parents are being visited upon the children, and the children are paying for those sins of omission by committing 17 per cent of all the crime committed in America.—J. Edgar Hoover, in the *Lutheran Witness*.

March, 1938

## AMERICANS, "COUNT YOUR BLESSINGS"

W. J. Cameron, noted for his brief, pungent radio talks, lately summarized certain of our material blessings, only meagerly shared by other peoples, but did not then refer to our freedom of conscience, of worship, of speech, of the press, of the ballot. Remember that many radical "reformers" would have us give up American principles for those of fascism or communism. Mr. Cameron reminds the American youth of his inheritance:

"Tell him he was fortunately cast by birth into a land where everything he has in him

can come full circle. Tell him he lives among a people where men grow big doing big things, or doing lesser service in a big way—a country that has only 6 per cent of the world's population and 71 per cent of the world's automobiles; 6 per cent of the world's population and 52 per cent of the world's telephones; 6 per cent of the world's population and 44 per cent of the world's radios; 6 per cent of the world's population and 30 per cent of the world's railroads; 6 per cent of the world's population and double the life insurance of the rest of the world. More children in the schools, more homes owned by families, more college op-



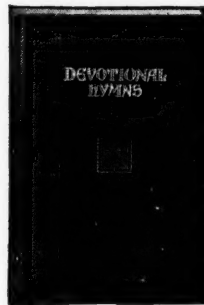
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portunities, than anywhere else. Don't say these are merely material things—they are the visible symbols of spiritual wealth."—*The Presbyterian*.

## WHY FUNDAMENTALISTS FEEL DEEPLY

Walter Lippman, the newspaperman, in concluding his imaginary dialogue between a modernist and a fundamentalist, makes the modernist ask that the question be discussed without heat. But the fundamentalist says, "Has it ever occurred to you that this advice is easier for you to follow than for me?" "How so?" asks the modernist. "Because for me an eternal plan of salvation is at stake. For you there is nothing at stake but a few tentative opinions, none of which means anything to your happiness. Your request that I should be tolerant and amiable is, therefore, a suggestion that I submit the foundation of my life to the destructive efforts of your skepticism, your indifference, and your good nature. You ask me to smile and to commit suicide."—*Heart and Life Magazine*.

## DAY OF PRAYER FOR JEWS

A communication signed by Dr. H. A. Ironside, Dr. Louis T. Talbot, Dr. Louis S. Bauman, Rev. Keith L. Brooks, and Rev. Britton Ross requests that March 27 be set aside as a day of prayer for the Jewish people. There is a fear of the rising tide of Jewish hate not only in Europe, but also in America, and Christians are everywhere called upon to share a little of Christ's own love for His brethren and Paul's longing for their salvation.

One of the most important matters for petition is the serious situation in Palestine. If the issues there can be settled fairly, a great step will be taken toward the relief of a distressing situation for persecuted Jews in many lands. It has also been suggested that pastors speak on present conditions that their people may be sufficiently well informed to pray intelligently.

## GOD'S PLAN FOR YOU

The humblest Christian may rest assured that God has a plan for his life. As we study the great figures of biblical history, we see how, unknown to them oftentimes, and certainly unknown to those who opposed them, an infinite Father worked out in their lives His eternal purposes. One may not be either wise or great, but he can be sure that God has a place and a purpose for him as truly as for those of His servants whose names are familiar to every Christian household. One of the supreme privileges of Christian experience is to seek to discover God's will and to bring one's life into harmony with it. Greatness of character—this, after all, is the only true greatness.—*Christian Observer*.

## A NEW GIANT STAR

The largest star in the universe so far to be reported, the discovery of which was announced by Dr. Otto Struve and his associates at the Yerkes Observatory of the University of Chicago, is not the well-known visible star Epsilon Aurigae, which can be seen with the naked eye, but the invisible "ghost" companion of this star. The super-giant of space belongs to the recently discov-

## STRANGER THAN FICTION

The church is our force; the world is our field. The church is supposed to work the field; not the field the church.

Because many have mistaken the church for the field and the pastor for the force, the world each year adds 6,000,000 more to heathendom than to the church.



ered new category of stars known as the infra-red, or black, stars. Because they radiate only dark infra-red light they had, until recently, escaped attention. The dimensions of the "ghost" star, according to the data of the Yerkes astronomers, are 3,000 times the diameter of the sun, which means that the size of this black giant is 27 billion times that of the sun. The visible component described as the "F-star" of Epsilon Aurigae, is ten times smaller, namely 300 times the diameter of the sun, which means that this relative celestial midget is 27 million times the size of the sun. The distance of the new star from us is not known. Preliminary studies make it appear to be about 3,000 light years distant from the earth. The discovery of this new giant star shrinks the midget, man, into something less than an unhealthy microscopic microbe, but it magnifies immeasurably our conception of space and the God of space. This astounding star is dark and dead.—*The United Presbyterian*.

I really enjoy reading each issue of the MONTHLY. It is full of spiritual food for all who will read its pages.—Rev. R.B.S.

Fred Horton, of Arkansas City, Kan., laid a Bible motto in stone on a hillside near that city. Each letter of the verse, "Christ Died for the Ungodly," is eighteen feet high and can readily be seen by passengers on trains, or tourists in automobiles. Mr. Horton died recently at the age of seventy-seven, and this motto, laid forty years ago, becomes his fitting memorial.

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## Christ's Return

(Continued from page 350)

certainly of Christ's return and reign. Such a Christian, compelled to live within a world society, will be none the less earnest in helping every good and noble cause, but he will not do so under the delusion that it is by his efforts the kingdom will be established. He looks for a Jerusalem which cometh down from above, and for the Saviour who ascended into heaven. The man whose hope is in Christ, goes on undisturbed and undismayed in the day of crisis, for he knows the darker the day the nearer the dawn of that glorious day of his Lord's appearing.

The day is opportune to proclaim the doctrine of the second advent. A weary, exhausted, despairing world wants some sure word of promise and hope for the future, and in the pages of the New Testament we have the word it needs. We must preach Christ as the Saviour of the world who died for man's salvation on Calvary's tree, who rose again, ascended into heaven, and will return to deliver His own, to judge the world in righteousness, and to establish His kingdom of justice, love, and peace. Let us proclaim the return of our Lord courageously and consistently, and in language free from extravagance and vain speculation. As we do, we shall meet with a response which will surprise us and shame us for our long silence in the past.

## What It Cost

(Continued from page 362)

who approached a man who was president of a colliery, about the value of his soul and his acceptance of Christ. The man listened patiently and courteously and said, "It is too cheap. I can't believe it is true. You stand here and tell me I am to be saved by simply accepting what you say is the plan of salvation and Christ as my Saviour. You ask me to do nothing except accept Christ, and that I have all of these things you talk about. It is too cheap. It should cost more than that."

Mr. Moody replied, "Did you go down into the shaft of the colliery today?"

"Yes, I did," said the man.

"How far did you go down?"

"Oh, several hundred feet."

"How did you go down?" Mr. Moody asked.

"Well, I pushed a button, the lift came up. I pushed another button, and the lift went down."

"That was all you did, just pushed a button?" Mr. Moody asked.

"Certainly," the man replied; "the coal company had spent thousands of pounds to sink the shaft and construct the elevators, but all I did was to push a button."

"That's it exactly," said Mr. Moody. "Salvation has been wrought out at a tremendous price. It is the costliest thing in the world. Yet God offers it to you because of what has been done by His Son."

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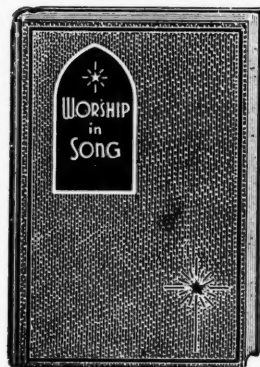
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## NEED REGULATION

Conscience is like a watch—it may look right, and you may go by it on the assumption that it is right, and find that you have missed your train because it was all wrong after all. *The watch must be set by the sure time, and regulated from time to time as comparison with the regulated clock shows it needs.*—Maltbie D. Babcock, in *The Fellowship News*.

\* \* \*

## THE FOLLY OF UNBELIEF

Sam Jones once told of a man who in a partly drunken condition boasted to his companions that he would stand on the track and hurl the fast mail train down the embankment when it came flying through town. They, of course, laughed him to scorn, not dreaming that he would undertake to accomplish such a foolhardy thing. But when they found the remnants of his body scattered along the railroad track next morning, they knew that he had attempted to make good his boast. *His lack of fear did not change the catastrophe. Nor will the sinner's unbelief prevent his eternal damnation.*—Paul Hutchens, in *The "Know-So" Christian*.

\* \* \*

## UNTRAINED OBSERVATION

A small boy said to his father, "Now I know where horses come from. Mr. Schultz, the blacksmith down the street, makes them." "Oh, no," his dad replied, "horses are born, not made. Just like cows, or chickens, or people." "No, sir!" the lad insisted, "the blacksmith makes them. I saw him make one." The father was puzzled at the boy's insistence, and asked, "Now just what did you see? Did you see the blacksmith make a whole horse?" To which he received the amazing rejoinder, "No, I didn't see him make a whole one, but I saw him finish one up. He was just nailing the feet on when I passed by!" *A perfect case of untrained observation.*—Harry Rimmer, in *The Theory of Evolution and the Facts of Science*.

\* \* \*

## SLIGHTLY SOILED

Two theological students were walking along an "old clothes" street in the White-chapel district of London. Suddenly one exclaimed: "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of a window. "Slightly Soiled, Greatly Reduced in Price." "That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'greatly reduced in price.' *Our charm, our strength is gone. The consecration of youth is gone. We are just part and parcel of the general, shop-soiled stock.*"—Congregationalist.

## GOD'S INEXORABLE LAW

There was a man breaking stones on the road back of a prison, when a preacher approached and asked him how he was getting along. The prisoner responded, "Well, parson, I sure have come to the conclusion that breakin' stones is like breakin' God's law—you can break God's law but you can't get rid of it. I am breakin' these stones day after day, but they are stones just the same, and they are still here—I can't get rid of 'em!"—Will H. Houghton, in *The Living Christ*.

\* \* \*

## TRIED AND TRUE

When a founder has cast his bell he does not at once put it into the steeple, but tries it with the hammer, and beats it on every side, to see if there is a flaw. So when Christ converts a man He does not at once convey him to heaven, but suffers him to be beaten upon by many temptations and afflictions, and then exalts him to his crown. *As snow is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, keep the Christian's soul warm and make it fruitful.*—Fellowship News.

\* \* \*

## READY FOR DEATH

One dare not postpone his preparations for death until the moment of dying, because it may be too late. There is a story told of an old man who lay dying on a dark and stormy night. The relative watching by his side was much distressed, because on such a night she could send for neither doctor nor minister, and she offered to read to him a chapter from the Bible. But the old man was in such sore pain that he could not listen. "Nae, lassie," he said, "the storm's up noo, but I thatched my hoose in the calm weather!"—W. E. Biederwolf, in *Awake, O America!*

\* \* \*

## TEST OF FAITH

A man was invited by an artist to come to his house to see a picture which he had just finished. When the visitor arrived, he was shown into a room which was pitch dark, and there he was left for a quarter of an hour alone. Not unnaturally, when the artist came to him, he expressed some surprise at the reception that had been given to him.

"Surprised, were you?" said the artist. "Well, I knew if you came to the studio with the glare of the street in your eyes you would never be able to appreciate the fine coloring of my picture, and so I left you in the dark until the glare had worn away from your eyes."

Is not that the secret of many an hour in which God leaves His children in the darkness? *When we are dazzled by the pleasures and successes of this present life, though in themselves they may be innocent and happy, we cannot see the things that are unseen, and an interval is necessary in the darkness until the glare has worn away from our eyes.*—Reprinted from *S.S. World*.

## RAINBOWS OF PROMISE

Frank W. Boreham, a Baptist preacher and author, of Australia, tells the story of Noka, a little native girl who used to play around the mission station. One afternoon, Mr. Boreham writes, as she was playing near the house with her brother, a storm swept up and the children ran for shelter. When the thundershower had passed, a magnificent rainbow arched the eastern sky. "Is it a new rainbow," Noka asked, "or is it the same rainbow I saw before?" "Oh, it is a new one," I replied; "there's a new rainbow for every storm." "Why, then," Noka exclaimed in delight, "there must be reels and reels of rainbow in the gully over the hill!" She was right. There is a rainbow for every cloud! *God has provided a rainbow of promise for every cloud of life.*—David M. Gardner, in *A Rainbow for Every Cloud*.

\* \* \*

## THE INIMITABLE SACRIFICE

I once saw a strong son give his blood by transfusion to the sick body of his father in order that his father's life might be spared. In the sacrificial scene I thought I saw a faint idea of how Christ took our place under the law of God and suffered for us and paid the penalty for our sins. Yet that young man gave only the blood he could spare without giving or losing his life, whereas Christ spared not Himself, not any drop of His blood. He gave all. Then the son gave his blood for his father, whereas Christ gave His blood for His enemies. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—W. H. Rogers, in *The God-Man*.

\* \* \*

## WHY WORTH WHILE

A well-known minister tells of a university student who came to him for a conference. He had a desperate moral problem on his hands. He had found out in his experience that he could start out free to do as he pleased and then discovered he was not free to stop. He had started out to find liberty, only to find a bondage appalling. He had started out to find life, only to reach the "desert of death." "What he said to me was this: 'If I believed in immortality, I think I could see it through.' What did he mean? Did he want the fires of hell to scare him from his sin, or a heavenly crown to lure him to his righteousness? Not a bit. What he meant was that if he, sitting there before me, was a chance collection of atoms, he did not see how it was going to be worth while for him to put through that desperate and sacrificial struggle which was going to be necessary to win his fight. But if he was an abiding spiritual personality, then it would be worth while doing anything to win." *The fact of the endless life and faith in it makes a lot of difference to intelligent people.*—W. H. Rogers, in *The God-Man*.

Moody Monthly

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## CHRONOLOGY OF JESUS' CHILDHOOD

B.F.E., St. Louis, Mo.

**Question:** According to the December number of the MOODY MONTHLY there appears to be considerable confusion about the chronological order of events in the early childhood of Jesus. Will you kindly straighten it out?

**Answer:** The first strangers to behold the Babe were the shepherds of Bethlehem (Luke 2:8-16). When the first eight days were completed, the Child was circumcized and received the name Jesus (Luke 2:21). Next came the presentation of the Babe to the Lord in the temple in Jerusalem, where sacrifices were offered (vv. 22-24), and where Simeon and Anna recognized Him and spoke concerning Him (vv. 25-38). Were we dependent solely upon Luke for our information we would conclude that Joseph and Mary returned immediately to Nazareth (Luke 2:39, 40). But Matthew, who wrote specially for the Jews, has preserved for us the visit of the Magi. When they arrived in Bethlehem to offer worship and gifts unto Him who had been born "King of the Jews," they found Him in "the house" (Matt. 2:11). Considerable time had elapsed. The preparations may have been hasty, but together with the supposedly long journey and their stay in Jerusalem, we feel warranted in concluding that at least weeks passed by before Bethlehem was reached. Following their visit, Joseph was commanded to flee with the young Child and His mother into Egypt, where they remained until a further direct revelation commanded them to return to Nazareth (Matt. 3:13, 15, 23).

## CHRIST'S RESTRICTED MINISTRY

J.R.A., Silver Lake, Wis.

**Question:** Why was Jesus not sent "except to the lost sheep of the house of Israel" (Matt. 15:24)?

**Answer:** These words were spoken to a woman of Canaan. We find the same restriction in the commission given to the twelve (Matt. 10:5, 6). Jesus was born King of the Jews (Matt. 2:2). To them alone was the offer of the kingdom made. Only in His death did He offer up Himself for the sins of the whole world (I John 2:2), and not until after His resurrection did He command that the good news be taken to all nations (Matt. 28:19, 20). When He died He made atonement for the sin of the world (John 1:29; I John 2:2). Hence now salvation can be freely offered to all.

## WHOLENESS OF SERVICE

W.A.W., Puyallup, Wash.

**Question:** In the words of Matthew 23:23 is Christ telling us to tithe or is He

stressing judgment, mercy and faith, making the tithe secondary?

**Answer:** In the first place we should recognize that Christ is addressing hypocritical scribes and Pharisees who were zealous for the outward observance of the law, of which tithing was a part. So zealous were they in their scrupulous tithing that they neglected the more vital things of the law, such as judgment, mercy, and faith. Both expressions of the religious life are essential. Not only should we honor God with our substance, as expressed in tithing, but also by manifesting judgment and mercy, which are further evidences of our faith in God.

## PERIL OF REJECTING CHRIST

J.Q., Crawford, Tenn.

**Question:** If a Christian sins wilfully is he lost (Heb. 10:26)?

**Answer:** This passage does not so state. No one is saved by mere knowledge of the way of salvation. The knowledge of the truth here mentioned may be found in the preceding verses. For example, in verse 12 Paul mentions the one eternal sacrifice for sins made by Christ, by which He has "perfected forever them that are sanctified" (v. 14). There will be no further offering made for sin than that made by Christ when He offered up Himself (vv. 3-10). If such "knowledge of the truth" be rejected, other sacrifices are of no avail (v. 26). Rejectors of salvation through Christ have nothing to look forward to except judgment and fiery indignation (v. 27), because they have trampled under foot the Son of God (v. 29). Therefore the writer of Hebrews exhorts these would-be apostates not to cast away their confidence (v. 35), but to have "faith unto salvation" (v. 39).

## TECHNOCRACY

O.W.B., Melville, Sask., Can.

**Question:** I am quite interested in Technocracy and have been reading their literature. They feature a new and strange social order, but seem to leave God out of the picture and to exalt self-righteousness. Can you give some definite information?

**Answer:** Not being familiar with the literature of Technocracy we cannot reply to your inquiry with the definiteness which you desire, but according to your statements and our own general knowledge of the subject, their goal is indeed a new and strange social order, and not according to the one revealed in the Word of God. If God's program for the future of the world be ignored, nothing remains but human theory and human agency. Only God has the wisdom and the power to produce a social order of the right kind and one that will endure. Such a program is revealed nowhere but in God's Word. Why waste your time in studying Technocracy when you can learn the truth about the coming new social order, since it has been revealed to us by God in His Word?

## LYING UNJUSTIFIABLE

E.G.E., Chicago, Ill.

**Question:** Is a lie ever justifiable? What about Elisha (II Kings 6:19)?

**Answer:** Some good people justify a lie in a time of emergency, or when telling the truth would appear to result in harm. If such people would consult a good concordance they might be surprised to learn how God regards lying. A lie is a lie no matter what may be the seemingly extenuating circumstances. As for Elisha, no lie was necessary. His servant was alarmed because he could not see what Elisha saw. When the eyes of the servant were opened, he too saw the horsemen and the chariots of fire round about Elisha. What had he to fear from the hosts of the Syrians? There was no occasion for him to lie his way out, and in our judgment he did not do so. It must be remembered that the Syrian army was mobilized for the purpose of attacking the army of the king of Israel, but was thwarted in its efforts to locate the enemy by Elisha's revelations of its plans. Therefore, in leading the blind Syrians to the king of Israel, Elisha was actually accomplishing for them the very thing they had sought, although of course under entirely different circumstances. It was ridiculous for a large army to take the field against one man, so that there must have been sarcasm in Elisha's voice when he said to the Syrian army, "This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And (R.V.) he led them to Samaria."

## PERFECT PEACE

G.H., Freeport, Ill.

**Question:** How can a person have perfect peace?

**Answer:** The Bible gives the only specific remedy known: "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). Perfect peace is the result of perfect trust in God. Faith is resting on God. Whatever the experiences of life, whatever the surroundings, whatever the outlook, the mind that is stayed on God will know the abiding peace of God.

## REIGN OF DEATH BROKEN

J.M.L., New York, N.Y.

**Question:** In Romans 5:14 it says, "Nevertheless death reigned from Adam to

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Moses." What reigning power had death from Adam to Moses that it does not have now?

**Answer:** The apostle Paul is here showing that even prior to the giving of the law sin was present and reigning. The natural result of this reign of sin was death, for sin destroys. Sin unchecked still brings forth death. But Paul proceeds to show that the power of sin has been broken by the death of Christ. Grace has triumphed over sin and death, so that now all who believe on the Lord Jesus Christ are free from the law of sin and death, because grace reigns unto eternal life through Jesus Christ (v. 21). Sin (and death) cannot have dominion over such, because they are under grace (Rom. 6:14). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (6:23). When eternal life is possessed, the reign of sin is broken.

### LACKING ASSURANCE

A.B.H., Bristol, Va.

**Question:** Is it possible to be saved without having any assurance of it, and without having had any previous conviction of sin?

**Answer:** Yes, such an experience is possible. Assurance of salvation is a privilege, not a necessity. We are saved by grace through faith. Assurance of our salvation may or may not follow. Personally the present writer has had great peace and joy through believing, and also an added peace and joy through the assurance of the Word and of the indwelling Spirit that he will be kept saved. But his wife, who was brought up from infancy in careful Christian nurture and training, does not know the time of her conversion, had no thrilling experience, and yet is a sincere and earnest Christian with full assurance of her salvation. There are doubtless many Christians who have had a similar experience, and who even now may not have full assurance of their salvation.

### ABSOLUTE CERTAINTY

L.F.A., Princeton, Ill.

**Question:** Can the prophecies be taken too seriously?

**Answer:** No. When we consider how many and how literally the prophecies relating to Christ's first coming were fulfilled, we cannot escape the conviction that every unfulfilled prophecy will yet be fulfilled to the very letter. Not only have there been literal fulfillments of prophecies concerning Christ, but also concerning Israel and Gentile nations. We would recommend *The Wonders of Prophecy*, by John Urquhart. Nothing in all the world is more certain than the fulfillment of the God-given predictions in the Bible.

In heaven they sing "the song of Moses and the Lamb." "They" overcome "by the blood of the Lamb." It is "the marriage supper of the Lamb." God pity the preacher who denies the Lamb to his people, for he is shutting the door of heaven in their faces. You cannot come in except that way.—William Evans.

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## "A Mark in Their Right Hand"

(Continued from page 357)

the reign of Trajan the ancient empire reached its greatest territorial expansion. Much, if not all, of this territory may be eventually included in the revived Roman empire.

### The Distinctive Mark of a New Empire

Fascism is the political system of the new empire. It may become the political system of the Antichrist when he exercises world dominion. It is certain that the people of the world will be required to raise their right hands with a movement similar to the present Fascist salute, in order to show the mark during the reign of the beast.

The mark of Fascism is also taken from the days of Caesar. It consists of a bundle of rods and an axe. The term "Fascism" was derived from the characterization of this ancient symbol. Will this become the mark of the beast? I do not know, but I will be watching developments within the new Roman empire with great interest.

The rapid developments in the fulfillment of prophecy indicate that the Lord's return must be near. I am not looking for the mark of the beast, because it will not become universal and the beast will not be revealed until after the Lord has returned to take out His own. I am looking for the marks in the hands and feet of the blessed Son of God, who at any moment may rend the heavens and come for us. The true Christ wears the marks for us—the marks of the

nails in His hands and feet; the marks of the thorns that pierced His blessed brow; the marks of the whip that scourged His back; and the mark of the sword that pierced His broken heart. Those are the identifying marks of the true Christ. May we hold high the blood-stained banner of the Cross and listen for the shout from heaven. He's coming soon!

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It was only a week ago that our mail arrived and with the lot were four issues of the MOODY MONTHLY. We were glad indeed to see them, and wondered who could have given us a subscription. Then in going through the letters we found one from you, stating that it had been possible to give us a year's subscription from the Missionary Subscription Fund. It is needless for us to say that we are indeed happy for this. We out here in China, who have a station isolated from all others, find that it is blessed to have such as the MOODY MONTHLY coming to us.

This winter looks as if we may have it hard. There is a lot of snow and it is cold. This morning it was 24 below zero. Just as this land is without trees and with its high winds, so it seems to be spiritually. There is little attention given to the gospel and the message of love from God. We must wait upon God much for our own lives, as "well as for the work of witnessing for Christ."

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# International Uniform Sunday School Lessons\*

Harold L. Lundquist

## March 13 FEEDING THE HUNGRY Mark 6:30-44

**Golden Text:** Give ye them to eat.—  
Mark 6:37.

The lesson for today first presents the disciples as they had come back from their preaching expedition and presented to the Lord Jesus a report of their stewardship in ministering the bread of life to the spiritually needy. He invites them to a place apart from the busy walks of daily life for a time of communion and rest. The multitude would not be denied, however, and follow our Lord to the desert place. Having taught them, Jesus has opportunity to instruct His disciples in the important ministry of supplying for those in need.

### I. The Ministry of the Bread of Life.

Reports of accomplishments in the field of Christian work (although sometimes an earnest accounting of stewardship of service and money) are all too often prepared for the purpose of impressing men and seeking their financial assistance. The real report is the one which disciples make to their Lord. It concerns two vital points.

#### 1. "What They Had Done" (v. 30).

One of the temptations which faces the preacher and teacher of Christian truth is to avoid unpleasant and difficult problems by simply proclaiming the truth and doing nothing about the outworking of that truth in daily living. It sounds very pious to say that we will present the Word and let it do its own work, but the Christian worker who evades his duty to deal at close grips with sin and disorder in the church and community, has not discharged his responsibility to Christ.

#### 2. "What They Had Taught" (v. 30).

The second temptation of the preacher is to follow the specious reasoning of the modernist who says that it does not matter what a man believes, it is what he does that counts. The foundation of Christian character is Christian doctrine, therefore the disciple of Christ must know what to teach, and give account to the Lord for his teaching. Teaching and doing the commandments of God go hand in hand.

### II. The Ministry of Daily Bread.

Jesus found no rest, for the multitudes followed Him to the other side of the lake. The disciples while denied the joy of quiet fellowship with Him, did have the blessed privilege of hearing Him teach.

Ere long the evening approaches, and the disciples begin to be concerned about how this great multitude is to be fed. They follow the inclinations of the flesh and decide to solve the problem by asking Jesus to

#### 1. "Send Them Away" (v. 36).

The church has followed their example in dealing with the social problems of the people down through the years. The result is that, being denied fellowship, comfort, and help by a church which was too busy building up a vast organization or a beautiful order of worship, the common people have responded to the appeal of political leaders who have provided a substitute for what the church should have given them. A keen-minded observer recently said that America needs but another major crisis, like a depression, and the sudden appearance of a social or political leader with an attractive slogan to precipitate a similar movement in our country. Serious thoughts are these. It will not do for us to "send them away" from the church empty hearted and empty handed. Our Lord says—

#### 2. "Give Ye Them to Eat" (v. 37).

Reckoning hastily on what a small boy had brought for his lunch (trust an alert boy to be ready!), the disciples soon demonstrate that it is impossible to feed this great throng. Logic is such a devastating thing when it operates apart from faith in God. They were absolutely right in their reasoning and in their calculations, but they had forgotten the one factor that really counted. Jesus was there, and Jesus is God, and God is omnipotent.

#### 3. "He Commanded . . . and They Did All Eat" (vv. 39, 42).

When God speaks, all the limitations of the finite disappear, and the needs of men are fully met—with "twelve baskets full of fragments" left over!

Note the orderly manner in which our Lord met this situation. Five thousand men, with women and children to swell the throng, were seated on the grass. Jesus took the loaves and fishes and blessed them. You who forget to return thanks at the table, notice that quiet and meaningful act. Then He broke the loaves and divided the fishes. No doubt they were multiplied as the disciples passed them out to the people. God is able to do that very thing even in our day. Not perhaps in just the same manner, but surely those who serve Him have marveled as they have seen that "little is much when God is in it." Let those who labor in difficult places with limited resources take heart—and trust God.

## March 20 KEEPING THE BODY STRONG Mark 6:53-56; Judges 13:12-14; I Corinthians 3:16, 17; Romans 12:1, 2

**Golden Text:** Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.—  
Judges 13:4.

The universe of God is perfectly organized in every respect. Beings that function in the spirit realm are spirit beings, not subject to

the limitations of the physical world. We who dwell and serve in the physical world are equipped with physical bodies which are ideal instruments for our present existence. Rather should we say that they would be ideal for every need of our present realm of life and service if sin had not entered, and as a result of sin—weakness and sickness; in fact, the very sentence of death is written in our bodies.

With all their shortcomings and frailties, however, our bodies are indeed marvelous machines, intricate and delicate, yet unbelievably hardy and durable. They are a gift from God, and it is our express responsibility to glorify Him in our bodies (I Cor. 6:20). This means that we must do everything in our power to restore our bodies if they are sick, to keep them well, and to use them for God. No follower of Christ can either carelessly or willfully do that which may or will injure or lessen the efficiency of his body.

### I. How to Have a Strong Body.

It is obvious that not every one has equal physical strength and health. In some measure this is by divine providence or at least by God's permissive will, and those of us who find ourselves thus limited do well to count on His grace for patience to use what we have for His glory. But not one of us wants to yield hopelessly to our inability. Rather we will do our best to overcome it. We want to know

#### 1. How to Cure Weakness (Mark 6:53-56).

God alone can heal the sick. Even in our day when science has made such strides in the healing art, we note that the most successful remedy or system of treatment is the one that clears the way for what men call nature, but we know to be God, to work. Jesus healed the multitudes in the land of Gennesaret; He heals in America.

#### 2. How to Prevent Weakness (Judg. 13:12-14).

The mother of Samson, who was to be a Nazarite, was to drink no wine and to observe careful dietary regulations before he was born. That is the time to prevent weakness in the body of a man, before he is born. One wonders what is to be the harvest in our modern times with liquor-drinking, cigarette-smoking mothers as well as fathers. The next generation is starting out with a serious handicap.

Note also that if it is bad for a man to have such poisons in his veins before he is born, surely it is poor judgment to put them in after he comes to the age where he controls his own life. We need to watch our diets, and we have much valuable help on that point. We also need to give serious attention to the use of narcotics. It may surprise some to know that the term narcotics includes not only drugs and alcoholic beverages, but also tobacco, and such common things as tea and coffee. The last named are relatively weak, and unless used in large quantities do not show such serious ill-effects.

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Tobacco is so commonly used that folk become provoked when it is even inferred that its use is dangerous. But facts are plain and available to those who wish to have them. The case against alcoholic liquor is too strong for argument.

Other abuse of the body, such as overwork or neglect of rest, may well be mentioned. The besetting sin of some Christian workers is the destruction of their bodies, the very temple of the Holy Ghost, by overwork.

## II. How to Use a Strong Body.

Unfortunate as it is to observe that some who would serve the Lord have to struggle with the weakness of the body, it is far sadder to note that all too often those who have strong bodies forget to use that strength for God. Our Scripture portions give us two excellent guiding principles. Our bodies should be

### 1. Kept for God (I Cor. 3:16, 17).

These verses refer to the body of the Christian, for only of him can it be said that his body is the temple of the Holy Ghost. It is to be regretted that many Christians have such vague and unscriptural ideas about the Holy Spirit that they regard Him as a nebulous, pious influence that hovers around a religious gathering.

The Holy Spirit is a person, the third person of the blessed Trinity. He comes to dwell within the soul of the Christian immediately upon his being regenerated, thus making his body the temple of the Holy Ghost. A clear grasp of that truth solves the problem of what we should do with and for our bodies. We must keep them well and clean. We dare not defile them in any way. The body of the Christian is kept for God.

### 2. Yielded to God (Rom. 12:1, 2).

It is a high and noble sacrifice to die for Christ. Down through the ages men and women have yielded the last full measure of devotion rather than deny Him. The blood of the martyrs has ever been "the seed of the Church." But our call just now is to be a "living sacrifice." There are times when that may seem harder than to be a martyr. We do know that it is not always easy to live through the drab, difficult, and sometimes dreadful days, with a clear and shining testimony for Christ. But it can be done and is always to His glory. It is by the transforming grace of God that we are enabled to live such a life.

## March 27 CORRECTING WRONG IDEAS OF RELIGION Mark 7:1-13

**Golden Text:** This people honoreth me with their lips, but their heart is far from me.—Mark 7:6.

The never-ending struggle of Christianity is to keep the simple gospel of the grace of God in Christ Jesus free to operate in all its glory and power, unencumbered by the traditions and formulas of men. It has been my privilege to read a recent book by a brilliant young man who, while serving as a professor of philosophy in a large university, is also versed in the related fields of theology, psychology, psychiatry, and psychotherapy. He has had first-hand experience in dealing with the problems of men and women. With this background of both study and experience he gives it as his absolute conviction that we

must get "back to the original simplicity of the Christian gospel." He suggests that we need to "dust off the additions and superstructures" that have been added since Christ came to seek and to save the lost.

Our lesson for today finds Jesus meeting that very issue with the traditionalists of His day, the Pharisees and a delegation of scribes, who had come all the way from Jerusalem to Capernaum to seek to ensnare him.

## I. Washed Hands and Unwashed Hearts (vv. 1-6).

In the process of interpreting the law of Moses and applying it to the affairs of daily life, the religious authorities of Israel had developed a mass of intricate and onerous rules which had literally buried the law itself and had substituted ritualistic formalism for spiritual life. So fond had the scribes and the Pharisees become of these traditions, that they became bold enough to declare that they were far superior to the law itself.

Their attack on Jesus because His disciples ate with unwashed hands did not refer to the proper cleansing of one's hands before eating, but to the ceremonial washings which were said to be necessary if one had accidentally touched a Gentile, or something that a Gentile had touched in the market place.

Jesus skillfully and finally disposes of that

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question by reminding the objectors that they were serving God with their lips only, but their hearts were far from Him. Washed hands are not a thing to be condemned, and Jesus says nothing about that point. When the washing of hands becomes of more importance than the cleansing of the heart, however, the soul is in real danger. We do not have the traditions of the Jews, but all too often within the church we have established rules, imposed restrictions, required submissions which are not scriptural, and hence which we may not honestly require of our neighbor. Before we rest back in the assurance that we are better than the scribes and Pharisees we will do well to "take stock" and determine whether we too have fallen into their error.

### II. Traditions of Man versus the Commandment of God (vv. 7-13).

Here is the heart of the entire matter, for while we may not always be aware of it, the fact is that our anxiety to maintain human tradition which is contrary to the law and Spirit of God, is fundamentally for the purpose of evading our full and true responsibility.

The Jew who was so avaricious that he did not wish to support his aged and needy parents could entirely evade that God-given responsibility by declaring that his property was "Corban," dedicated to God. Thereafter no matter how great was the need of his parents they could receive nothing. The execution of this oath was carried out to such a fine point that a son who had declared his property to be "Corban" could visit a sick father or mother for only a brief period lest he might stay long enough to perform some duties of a nurse and thus indirectly contribute to his parents by saving them some expense.

Thus do men even in our day make "the word of God of none effect" (v. 13) through their traditions. No right-minded person objects to the worthy traditions of worship and service which are such a precious heritage of the Christian Church. Rightfully apprehended and properly used, they are both desirable and helpful. But we must never permit the grace and power of God in Jesus Christ "to be brought under the trammels of human teachers or the arrangements of human office-bearers. The first movement toward the mastery of the soul by tradition is the movement of that soul away from immediate, direct, first-hand fellowship with God" (Morgan).

The crying need of our day, as it was of the time when Jesus was on earth, is that we should clear away hindering encumbrances, yes, even our own hindering selves, and let God work!

April 3

### SERVING OTHER RACES

Mark 7:24-37

Golden Text: God is no respecter of persons.—Acts 10:34.

"God is no respecter of persons" (Acts 10:34). He who by reason of His infinite knowledge might well draw lines of distinction between them, is loving and gracious toward all, not willing that any should perish, extending His mercy to men of all conditions and all races. But men, whose knowledge is so limited that they cannot even rightly judge the thoughts of their own hearts, are quick

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to discriminate against their fellow man because he is of a different race, color, or social position. As a matter of fact we have even gone to the utterly ridiculous extreme of having class groups based on standing in the realm of the church.

One sometimes wonders whether it would not be desirable to post a motto with the words of our golden text, "God is no respecter of persons," in our homes, schools, offices, and churches. Then we would possibly treat our fellow men as God treats them, and surely we would be more diligent about sending the gospel to all the peoples of the earth.

A leader in the Southern Baptist Church recently pointed out that the number of heathen in the world has increased about two and a half times as rapidly as the number of Christians, which means that at the rate of progress of missions during the last generation the world has become more heathen at the rate of six million a year. And now we are retarding the process still further; because of financial depression we are recalling missionaries. When the world is ablaze with sin and God-denying political theories we withhold the gospel it needs. It has well been said that such strategy is like closing the hospital because an epidemic is in progress.

Jesus had gone into Syrophenicia and the region of Decapolis (look them up on the map) to rest. But the need of the Gentile people (to whom He was not at that time called to minister) impelled Him to help them also. Note how they were stimulated to believe, how their faith was tried, but triumphant.

### I. Faith Encouraged.

The Greek woman and the man of Decapolis were led to believe in Christ in two different ways.

#### 1. By Hearing about Jesus.

The woman "heard of him" (v. 25). Paul says, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Are we diligent in season and out of season, telling the story of Jesus and His love? If so, men and women of our acquaintance will hear of Him and be ready to call on Him in the day of their trouble.

#### 2. By a Personal Meeting with Jesus.

The man was deaf; he could not hear about Jesus, but he could see Him. To him the Lord came in person, and by the sign language, related in verse 33, He stirred his heart to believe. There are some of our friends and neighbors to whom we cannot speak, but we can live Christ before them, and we can bring them to Him so that they may meet Him personally.

### II. Faith Tested.

#### 1. By Obstacles.

The woman met what seemed to be a sharp rebuke (v. 27), although it was no doubt much tempered by the tender voice of Jesus, and by the fact that He did not use the word "dogs" as the Jews did in speaking of the Gentiles. He spoke kindly, and He talked of the "little dogs," which were the pets of the household. But her faith was greatly tried, just as ours often is, not that it should fail, but that its strength might be demonstrated (I Pet. 1:7).

#### 2. By Natural Handicaps.

Jesus put no impediment in the way of the man, for he was already hindered by nature. How often do we not feel that in our very

personalities and bodies are those things which hinder our full apprehension of the grace of God. Shall we then give up in discouragement? No. The man believed right through the barrier of unhearing ears and a speechless tongue. We can do likewise by the grace of God.

### III. Faith Rewarded.

#### 1. By Deliverance from the Devil.

The woman's daughter was set free because of her faith. Men and women around us need to be delivered from the Devil. Perhaps you who read these lines are in need of such deliverance. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

#### 2. By Deliverance from Personal Limitations.

The man's "ears were opened . . . and he spake plain" (v. 35). What is the unfortunate trait of personality, the handicap of body or mind that holds you back from accepting Christ as Saviour, or, having done so, from the full and free development of your spiritual life? Faith in Christ cuts right through the hindering inability. He said to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." Shall we not say with Paul, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:8, 9).

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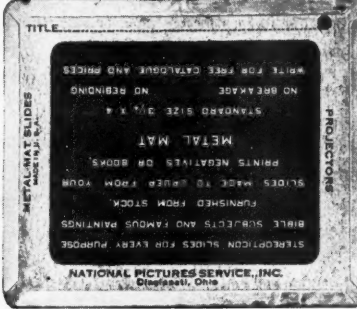
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## SERVICE

Matthew 20:28

1. A Humble Servant (I Cor. 3:5; 4:1).
2. A Hearty Servant (I Cor. 15:58).
3. A Happy Servant (Deut. 28:47).

—M. E. Hawkins.

## THE PRODIGAL'S THREE DESIRES

Luke 15:11-24

1. Hilarity (v. 13).
2. Husks (v. 16).
3. Home (vv. 17-24).—Charles Colas.

## OUTLINE OF ISAIAH 6

- I. Crisis (vv. 1-4).
  1. Physical (Amos 1:1).
  2. Moral (v. 5).
  3. Spiritual (II Chron. 26:16-21).
- II. Confession (v. 5).
  1. Cause.
  2. Personal.
  3. National.
- III. Cleansing (vv. 6, 7).
  1. Divine in origin.
  2. Fiery in character.
  3. Complete in effect.
- IV. Consecration (v. 8).
  1. The voice is heard.
  2. The call is given.
  3. The response is made.
- V. Commission (vv. 9-13).
  1. Authoritative.
  2. Condemnatory.
  3. Prophetic.—Reginald Shepley.

## THE SINNER AND THE SAVIOUR

Luke 19:10

Introduction: If you are a sinner, Christ is seeking you!

- I. The Lost Sinner.
    1. Lost to God.
    2. Lost to humanity and its great need (worth while service).
    3. Lost to himself, condemned, no peace (as a lost sheep, helpless).
  - II. The Seeking Saviour.
    1. Seeking lost sinners for God's sake.
    2. Seeking lost sinners for humanity's sake (service to men).
    3. Seeking the lost sinner for his own sake.
  - III. The Salvation Offer.
    1. Offers the solution to the Saviour's problem (anxiety).
    2. Offers the solution to the social problem (adequate service).
    3. Offers a solution to the soul's problem (deliverance from sin).
- Conclusion: If you are lost, Christ has found you through this message. Will you accept His offer of deliverance, or will you remain lost and doomed to eternal condemnation?—Harold A. Smith.

## EXCELLING THINGS

1. The *love* which passeth knowledge—the love of Christ (Eph. 3:19).
2. The *peace* which passeth all understanding—the peace of God (Phil. 4:7).
3. The *joy* which passeth telling—the joy of believing (I Pet. 1:8).

—C. J. Evans, in *The Witness*.

## THE MAN WHO MISSED THE MARK

Mark 10:17-27

- I. His Quest (vv. 17, 18).
  1. Prompted by a need of something better.
  2. Pushed by a conviction of a lack.
  3. Pressed by a desire to inherit life.
  4. Possessed by an attitude of real earnestness.
- II. His Qualities (vv. 18-20).
  1. Privileged.
  2. Perceptive.
  3. Pure.
  4. Participating in the study of the law.
- III. His Quandary (vv. 21-27).
  1. The cost.
    - a. Jesus recognized as Lord and God.
    - b. Jesus recognized as the Guide of life.
    - c. The cross recognized as the Way of life.
    - d. Wealth abandoned; life service begun.
  2. The consequences.
    - a. He left worse than he came.
    - b. He lost the chance to obtain his desire.—Arthur E. Glass.

## THE OVERFLOWING CHRISTIAN LIFE

John 7:37-39

Introduction: The Christian life that overflows is our Lord's ideal for every regenerate child of His. It is not an ideal placed before us merely to fill us with hope and desire which we cannot expect to realize. It may become a real, living experience in our lives.

- I. The Basis for the Overflowing Life.
  1. Regeneration by the Spirit (John 3).
  2. Indwelling of the Spirit (John 4:14).
  3. Overflowing with the Spirit (John 7:38).
- II. The Substance of the Overflowing Life.
  1. Christian virtues (Rom. 15:13; II Cor. 8:9).
  2. Liberality (II Cor. 8:9).
  3. The work of the Lord (I Cor. 15:58).
- III. The Means of Obtaining the Overflowing Life.
  1. The consciousness of the need, "If any man thirst."
  2. Realization that Christ alone can satisfy this need, "Come unto me."
  3. Receiving by faith, "and drink."—Ray D. Fortna.

## THE SECRET OF GOD'S GUIDANCE

Proverbs 3:5, 6

1. The Voice of God speaks to the heart: "Trust in the Lord with all thine heart."
  2. The Word of God speaks to the mind: "Lean not unto thine own understanding."
  3. The Providences of God are His signposts: "In all thy ways acknowledge him."
- Conclusion: "And he shall direct thy paths."—Richard A. Elve.

## SOME THINGS TO KEEP

1. Keep thy heart with all diligence (Prov. 4:23).
2. Keep the unity of the Spirit (Eph. 4:3).
3. Keep that which is committed to thy trust (I Tim. 6:20).
4. Keep thyself unspotted from the world (James 1:27).
5. Keep yourself from idols (I John 5:21).
6. Keep yourself in the love of God (Jude 21).
7. Keep those things which are written (Rev. 1:3).—N. H. Camp.

## A DIVINE BENEDICTION

Hebrews 13:20, 21

- I. The Source: The God of Peace.
  1. God, the author of peace (I Cor. 14:33).
  2. Christ, our peace (Eph. 2:14-17).
  3. Peace through the blood (Col. 1:20).
- II. The Means: The Resurrection.
  1. The resurrection, a part of the gospel (I Cor. 15:3, 4).
  2. The resurrection, the foundation of apostolic teaching (Acts 2:23-32).
  3. The resurrection, the divine stamp of our justification (Rom. 4:25).
- III. The Authority: The Great Shepherd of the Sheep.
  1. Jesus, the prophesied Shepherd (Ezek. 34:23).
  2. Jesus, the good Shepherd (John 10:11).
  3. Jesus, the chief Shepherd (I Pet. 5:4).
- IV. The Seal: The Blood of the Everlasting Covenant.
  1. The necessary seal (Heb. 9:16-20).
  2. The certain seal (Heb. 9:14).
  3. The eternal seal (Heb. 13:20).
- V. The Purpose: The Perfection of the Believer.
  1. The believer's perfection through Christ (John 17:23).
  2. The believer's perfection in every good work (II Tim. 3:17).
  3. The believer's perfection for the praise of His glory (Eph. 1:6).—L. H. Van Saun.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

## APPOINTMENTS WITH JESUS

1. At the Cross (Lev. 17:11; John 3:16).
2. At the Table (John 6:51-58).
3. At the Throne (I John 2:1; I Thess. 5:17).
4. In the World (Matt. 28:19, 20).
5. In the Air (I Thess. 4:17).—H. E. Opertshausen.

## FIVE EXCUSES OF MOSES

1. "Who am I?" (Exod. 3:11).
2. "What shall I say?" (Exod. 3:13).
3. "They will not believe me" (Exod. 4:1).
4. "I am not eloquent" (Exod. 4:10).
5. "Send, I pray thee, by the hand of him whom thou wilt send" (Exod. 4:13).

## FAITH IN A STORM Acts 27:25

*Introduction:* In the midst of danger and temptation, Paul declares, "I believe God."

### I. The Necessity of Faith (James 1:6; Heb. 11:6).

1. Without it, one cannot please God.
2. Without it, there can be no answer to prayer.

### II. The Source of Faith (Gal. 2:20).

1. It is the faith of the Son of God.
2. It is obtained through identification with Christ.

### III. The Reward of Faith (Hab. 2:4; John 11:45).

1. It is the means of life.
2. It wins others for Christ.—Andrew Telford.

## BIBLE CUSTOMS

*Anointing* the head, at banquets, for honor (Mark 14:3; Ps. 23:5).

*Washing hands*, freedom from ceremonial or moral guilt (Ps. 26:6).

*Washing feet*, done by a slave, for comfort, refreshment (John 13:5).

*Eating*, with the hand, hence the need of cleanliness (Mark 7:5).

*Binding and loosing*, bidding and forbidding (Matt. 16:19).

*Wine* in bottles, bottles were "wineskins" (Matt. 9:17 R.V.).

*Lamps* and lampstands—not candlesticks, for house use (Matt. 5:15).

*Lanterns*, used for walking at night, held close to his feet (Ps. 119:105).

*Grinding corn*, two women, on ground, with two stones (Matt. 24:41).

*Treading corn*, by oxen, dragging a log of wood (II Sam. 24:22).

*Salutations*, a ceremony of many parts, taking a long time (Luke 10:4).

*Sitting at meat*, reclining on couches, feet exposed behind (Luke 7:38).

*Yoke*, crossbar to which animals drawing plough were tied (Phil. 4:3).

*Marriage*, after dark, bride led home, met by torchbearers (Matt. 25:1, 12).

*Landmarks*, single stones set up, easily removed hence (Deut. 27:17).

*Beds*, mattress, or thick rug, could be rolled up and carried (Mark 2:9).

*Housetop*, flat, reached by outer stair, easily uncovered (Mark 2:4).

*Tombs*, outside cities, hewn in rocks and caves (John 19:41).

March, 1938

## DELIVERANCE THROUGH CHRIST Romans 7:24, 25

1. Exclamation—"O wretched man that I am!"
2. Interrogation—"Who shall deliver me?"
3. Declaration—"I thank God through Jesus Christ our Lord."—R. D. Fortna.

## HINDRANCES TO PRAYER

That your prayers be not hindered.—

- I Peter 3:7
1. Proudness of Heart (Job 35:12, 13).
2. Rejecting the Call of God (Prov. 1:24-28).
3. Asking Amis (James 4:3).
4. Yielding to Sin (Isa. 59:1, 2).
5. Enmity with Fellow Men (Matt. 6:15).
6. Rejecting the Call of the Poor (Prov. 21:13).—I. A. Falk.

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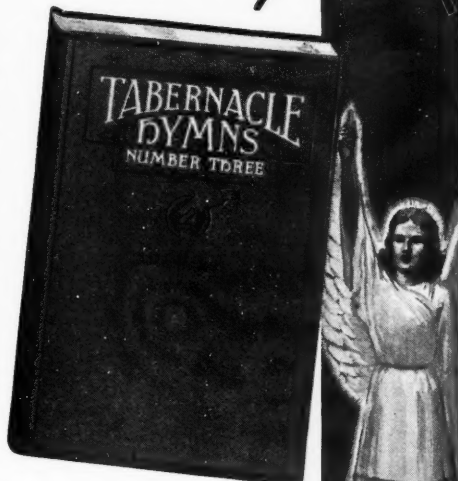
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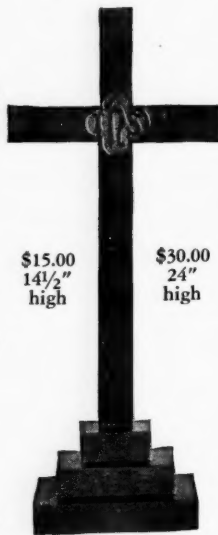
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## FOUR UNEXPECTED THINGS

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2. The Unexpected Salutation—"Mary" (John 20:16).
3. The Unexpected Question—"Why?" (Acts 9:4).
4. The Unexpected Warning (Matt. 2:12).—James Forbes, in *The Believer's Magazine*.

## HELPFUL HINTS TO PREACHERS

By a Veteran Preacher

1. *Preach the truth of God, not human philosophy.* Do not make the mistake of seeking your message from books and current events rather than from the Word of God. The only safe rule is to give your people nothing that you do not find in the Holy Scriptures.
2. *Preach the fundamental truths.* One may preach a great many things that are in the Bible, and yet may leave out Christ and the only truth that can save men and that can teach them how to live.
3. *Preach fundamental truth with a deep spiritual experience back of it.* A man is powerless to teach sanctification unless he is living it.
4. *Preach in the spirit of prayer and in dependence on the power of the Holy Spirit.* If a man has doubt or is ignorant of the reality of the work of the Holy Spirit, he has no right to preach.—Arthur T. Pierson, in "Arthur T. Pierson: A Biography," by his son.

## DON'T SIGH; SING!

It is better to rejoice than to be resigned. The word "resigned" is not found in the Bible, but "rejoice" runs through the Scriptures like a great carillon of music. There is danger of self-pity in resignation—and self-pity is a deadly poison. There is no danger that we may be pitying ourselves while we are rejoicing "with joy unspeakable and full of glory." Resignation often means a certain mock piety—perhaps unconsciously so, but none the less real joy. Joy is "the fruit of the Spirit"—not a counterfeit, but real with supernatural and divine power. The Lord Jesus Christ told His disciples that hard times were coming for them, and that the hard times meant blessing. This is what He said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast your name as evil, for the Son of man's sake."

And how did the Lord say the disciples should take these experiences when they came? With resignation? God forbid! This is what He said: "Rejoice ye in that day and leap for joy." They were to look upon these experiences with thanksgiving and exultation, as an investor would look upon an investment that was going to bring him inordinately large returns, and returns absolutely guaranteed by resources that never could fail. "For," continued the Lord, "behold, your reward is great in heaven." It is good to remember every time some fresh affliction comes, that we are making an investment with assured returns of 100 to 1,000 or even a greater per cent, in dividends. There is nothing to be resigned about in having investments that are making us rich beyond words. Therefore, "rejoice in the Lord always: and again I say, Rejoice."—Reprinted from *The Overcomer*.

Moody Monthly



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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

A hearty response to the gospel message in their evangelizing efforts in Alaska is reported by W. E. and Mrs. Pietsch, of the American Evangelization Society, of which Mr. Pietsch is president. They are assisting for several months Charles D. and Mrs. Hull of Douglas, Alaska. The greatest response is perhaps from their gospel broadcasts, as there are more radios per capita in Alaska than in the United States. Besides the radio work, prayer meetings, preaching services and Sunday Schools are being conducted, and a house-to-house canvass with gospel literature in Juneau and Douglas. In a land where settlements are small and isolated and people out of the habit of attending church, a new interest has been awakened. Souls are being saved and indifferent Christians strengthened in the faith.

In Jacksonville, Ill., in January, James Ostema conducted a two weeks series in the Northminster Presbyterian Church where a real spirit of revival was experienced. Souls were saved, and the congregation and Sunday School were enlarged. Pastors from other churches attended, and the influence of the meeting was felt over the entire city. A large young people's chorus choir gave excellent support. The choir was organized to continue their services each Sunday night when the pastor, Harry Lothian, is putting forth special evangelistic effort.

There were 200 who came to Christ in J. W. Troy's meeting in January in the Norwood Baptist Church, Cincinnati, Ohio. Dr. L. J. Powell, the pastor, also reported 170 who signed the tither's pledge and 69 missionary volunteers. The church was crowded each night and a great blessing was experienced.

The attendance was the largest in many years during John R. Snyder's meetings with H. G. Reese, pastor of the First United Brethren Church at Pitcairn, Pa. There were 27 definite conversions, besides more than 50 rededications. The music was in charge of Alfred Simmons, of McKeesport, Pa. His special numbers were accompanied by the electric guitar. Several visiting pastors attended the meetings.

The McKinley Musical Messengers, H. Evan and Mrs. McKinley and son, conducted their first meeting after Christmas in their home town, Morristown, Tenn. They next went to the Lawndale Methodist Episcopal Church, Philadelphia, Pa., where Dr. E. D. Decker is pastor. There were 25 souls won for the Lord, and on the last night over 100 dedicated their lives to His service.

"God's people were greatly blessed and

encouraged by the ministry of Neil McIntyre, blind evangelist from Scotland," writes Ernest Kuhnle, pastor of the Udenominal Missionary Church, Detroit, Mich. "Some who came to the services lost in sin, left the church saved by the blood of the Crucified One. Mr. McIntyre led the song service with his portable organ and read the Scriptures from the Braille. He has an unusual ministry that is happy, lively and Spirit-filled."

During the past few months it has been the privilege of H. H. Gilbert and J. H. Leonard to take part in many spiritual awakenings in Canada. During the fall, Granby, Que., Vernon, Athens, Ravenna and Uthoff, Ont., were visited in evangelistic effort. Many souls responded to the gospel message and were saved. Their most recent meeting was in Oakland, Ont., where the church was greatly quickened and many fathers and mothers as well as young people were converted.

The Lord wonderfully blessed in meetings in the Lake View Mission Church, Chicago, when Raymond O. and Mrs. Nelson conducted a two weeks campaign. The Nelsons are gospel musicians; however, Mr. Nelson did the preaching on this occasion. They also assisted the Christian Business Men's Committee at the downtown noonday services.

Edward VanderJagt continues to be busy in the Lord's work in Michigan. In the Baptist Church at Bronson, Mich., many professed conversion and a number rededicated their lives to the Lord. One young man made a decision to give his life for full time service and plans to come to the Moody Bible Institute for training. A fine group of young people attended meetings each night conducted by Mrs. VanderJagt, who also assisted in the regular services with the vibraharp and accordion.

The evangelistic campaign by radio being conducted by the Family Altar Broadcast, Waterloo, Iowa, of which Hilmore Cedarholm is pastor, is receiving good response. Oscar Lowry is the evangelist and broadcasts every week-day morning at 6:30 and on Sunday morning at 7:30. The station hook-up is WMT 600, KRNT 1320, KMA 930.

When C. E. King, pastor of the First Methodist Church, Anthony, Kan., spoke of having an evangelist in his church, he was told that it was useless, but through the guidance of the Holy Spirit he planned for a revival and called Guy W. Green for two weeks in January. The crowds who came were an astonishment to the community. Through prayer and faithful effort, conviction came and many were saved. Forty-five united with the church the last Sunday morning. The meeting was the first held in the church for many years.

In the opening Sunday evening service of the Elden R. Farrar meeting in the Bethel Baptist Church, Kalamazoo, Mich., of which Richard Barram is pastor, there were more

than 20 volunteers for life service in the Ozark mountains of Arkansas, where there are thousands without the gospel. Mr. Farrar has just returned from Siloam Springs, Ark., where he had conducted a radio revival over station KUOA, and had first-hand knowledge of the need. While in Arkansas, Mr. Farrar and party spoke to the students of the John Brown University. Mr. Farrar was assisted by Helen Randall Keech, pianist and vibraharpist. In Kalamazoo he was assisted by Helen Griggs, Hammond organist, and George Edstrom, song leader.

George Hirose recently spent a few weeks in Southern California, where he gave a number of sacred music recitals. He was heard in Los Angeles, Monrovia, El Monte, Southgate, and Santa Monica.

A tabernacle seating nearly 4,000 was filled every night during the Gipsy Smith-Arthur McKee meetings in Corpus Christi, Tex. "Had a wonderful choir with some marvelous voices," writes Mr. McKee. Many found Christ as their Saviour, and the entire city felt the influence of the revival.

G. A. DeFlon has been called to the Grace Methodist Episcopal Church of Davenport, Iowa, for a month of special meetings which will continue until March 6.

Record crowds attended the union campaign conducted in January by seven churches of Turtle Creek, Pa. O. W. and Mrs. Stucky were the evangelists. Souls came to the Lord in every service except one, and 304 were definitely led to the Lord. The usual Bible features of the Stuckys' meetings were well received. There were nearly twenty thousand chapters reported read and 158 signed the Bible Reading Covenant card.

The First Baptist Church of Orlando, Fla., enjoyed a season of great spiritual enrichment and blessing under the ministry of Dr. V. T. Crawford, Bible teacher and evangelist, who ministered to the Orlando congregation from October 1 to January 1. During this period Dr. Crawford also conducted a Bible conference, giving an exposition of the book of Ephesians at the mid-week services. A large number of persons were received into the membership of the church, and a host of believers testified to the deepening of their spiritual lives.

There were 75 young people who rededicated their lives to the Master's service as a result of John Carrara's meetings in the Baptist Church, Appleton, N.Y., Ralph Standley, pastor. Some of them are planning to go to a Bible school for Christian training. People came to the meetings from many miles around, and every night the church was filled, with many standing. Mr. Standley says that the revival has given him "a new church with a deeper spiritual vision."

There were 104 additions and many other conversions in the Concordia, Kan., revival conducted by Hyman Appelman. In the two weeks meeting in the North Trenton Baptist Church, Tulsa, Okla., where J. E. Outlaw is pastor, there were 121 conversions and additions reported. Mark Short led the singing.

March, 1938

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## EVANGELISTS' AND SINGERS' EXCHANGE



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Children's meetings were an important feature in Sylvester Sanford's engagement in the Portland, Ind., United Brethren Church, in January. The evangelist also spoke before the Lions and Kiwanis Clubs and at the high school. There were more than 25 conversions during the meeting, one a man eighty-four years old. A two weeks meeting in the Union Church near Flat Rock, Ill., proved the working of the Holy Spirit when conditions are met. The attendance was good and more than 12 souls were saved. Many church members rededicated their lives at the altar. W. H. Wortman is pastor of this church.

### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

The week of prayer was observed at the First Presbyterian Church of Bradford, Pa., Dr. Herbert Lockyer speaking twice daily. Several other Bradford churches participated. The gratifying response culminated in a unanimous request for his return. A week of meetings followed in the First Presbyterian Church of Bridgeport, Conn., also with much blessing. Dr. Lockyer was one of the speakers at the annual meeting of City Rescue Mission, Grand Rapids, Mich., from where he went to Kalamazoo to address audiences in the high school auditorium under the direction of the Christian business men.

The layman evangelist and Bible teacher, C. E. Putnam, conducted twenty-one meetings in the Methodist Episcopal Church of Fruitland Park, Fla., January 3-10.

The Bible Church, Akron, Ohio, was refreshed by the ministry of Dr. Max I. Reich during the first week of January. He was guest preacher at the morning service of the Galilee Baptist Church, Chicago, January 9, and the same day addressed the Vesper Service at the Levere Memorial Temple, Evanston, Ill., under the auspices of the Scripture League. A Bible conference in the First Baptist Church, Anniston, Ala., engaged his attention for the remainder of the month.

W. W. Shannon, evangelist, had the joy of further service February 2-14, in the First Presbyterian Church of Sebring, Fla., of which he was so recently the minister. On his way North he conducted evangelistic meetings January 16-30, in the First Presbyterian Church of Reidsville, N.C.

Ralph E. Stewart served the First Baptist Church, Gallipolis, Ohio, as evangelist January 2-23. A number professed conversion and many others were spiritually quickened.

Two well known Bible teachers from England will spend the summer in America. They are Mr. Montague Goodman of Oxford and Rev. Ralph G. Turnbull, M. A. (Edin.), minister of The Baptist Tabernacle, Blackpool. The Moody Bible Institute will act as a clearing house in arranging their dates.

### FUTURE ENGAGEMENTS

Clyde W. Austin—Mar. 6-20, Springfield, Neb.; Mar. 21-Apr. 3, Marshfield, Ohio; Apr. 4-17, Charleston, W. Va.; May 15-29, Muskegon, Mich.; Nov. 6-20, Montrose, Colo.

The Bonney Workers—Feb. 13-28, Augusta, Me. John Carrara—Mar. 6-20, York Mills, Ont., Can.; Mar. 27-Apr. 10, Wichita, Kan.; Apr. 13-27, Beaumont, Tex.; May 15-29, Englewood, Colo.

Ed. Henry—March, Mason City, Ill.; April, Macksville, Kan. J. H. Leonard—H. H. Gilbert—April 3-10, East Angus, Que.; May 21-June 12, Orillia, Ont., Can.; June 13-30, Redwing, Ont., Can.

Arthur McKee-Gipsy Smith—Feb. 28-Mar. 6, Portland, Ore. Raymond O. Nelson—Mar. 1-20, Port Allegany, Pa.; Mar. 22-Apr. 1, Jamestown, N. Y.; Apr. 3-17, Grand Rapids, Mich.; Apr. 19-May 8, Centerville,



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W. E. Pietsch—March, Los Angeles, Calif.; St. Louis, Mo.; and Chicago, Ill.; April, Washington, D. C., York, Pa., and Jacksonville, Fla.; May, Hibbing, Minn.; St. Paul, Minn. and Chicago, Ill.

L. C. Robie—Mar. 6, Sheakleyville, Pa.; April, Bellaire, Mich.

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F. E. Rueckert—Feb. 27-Mar. 20, Lansing, Mich.; Mar. 27-Apr. 15, Osceola, Iowa; May 22-June 12, Luray, Mo.; June 20-July 3, Lewistown, Ill.

Sylvester Sanford—Mar. 1-13, Lutz, Fla.; Mar. 14-Apr. 2, Tampa, Fla.; Apr. 5-17, Argentina, Ill.; Apr. 18-May 1, Albin, Iowa; May 2-15, Omaha, Neb.; May 16-29, Orchard, Neb.; May 30-June 12, Galesburg, Ill.; June 13-26, New Hebron, Ill.; June 27-July 10, Bear Lake, Pa.; July 12-24, Redmon, Ill.; July 25-Aug. 7, Long View, Ill.; Aug. 15-28, Hudson, Iowa; Aug. 29-Sept. 11, Moravia, Iowa; Sept. 27-Oct. 9, Toledo, Iowa; Oct. 10-23, Marshalltown, Iowa; Oct. 24-Nov. 13, Waterloo, Iowa; Nov. 14-27, Gladbrook, Iowa.

Gipsy Smith, Jr.—Feb. 20-Mar. 6, Covington, Va.; Mar. 13-27, Owensboro, Ky.; Apr. 3-17, Atlanta, Ga.; Apr. 24-May 8, El Dorado, Ark.; May 15-June 5, Mystic, Conn.; June 12-26, Woodruff, S.C.; July 3-17, Bristol, Va.-Tenn.; July 24-31, Allentown, Pa.; Oct. 2-16, Signal Mountain, Tenn.; Oct. 23-Nov. 6, Shelbyville, Ky.

O. W. Stucky—Feb. 20-Mar. 6, Lebanon, Pa.; Mar. 13-27, Chicago, Ill.

G. E. Vinaroff—Feb. 28-Mar. 20, Elizabethtown, Pa.; Mar. 21-Apr. 3, Johnstown, Pa.; Apr. 4-17, Pittsburgh, Pa.; Apr. 24-May 14, Block, N. D.

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Anthony Zeoli—Mar. 6-20, Evansville, Ind.

## Preparation for Evangelism

(Continued from page 359)

Church were ardent gospel appeals of the thoroughly evangelistic type. Mr. Churchill launches out into the task as though nothing at all had happened to evangelism. He knows and asserts the old-time human need of an all-time Christ. He sets an example of the faith that expects and witnesses results from the holding up of Christ for man's dire need. Many conversions were witnessed.

### Side Lights

Atmosphere, stirring incidents, high moments of spiritual power, can be only hinted at in cold type. The ministry of song, as always, was thrillingly effective. The conference was rarely favored in having available ensembles such as the Sunshine Trio, the Moody Musical Messengers, and the great Auditorium Choir, under Mr. Bittkofer's directorship. A veritable library of choicest anthem and carol numbers enriched many services. The Messengers were on frequent call, and here brought to a conclusion the fellowship in song that they have enjoyed in Centenary Celebration gathering through Canada and the States during the past year. Dr. Hammontree and Mr. Bittkofer gave delightful direction to congregational praise in great hymns and gospel songs.

A. F. Gaylord, Director of the Centenary Celebrations, reports that on Sunday, February 6, "Moody Day" was observed in 545 churches in 43 states of the Union and 18 foreign lands. In many churches the observance included a decision program in the Sunday School, acting directly for the winning of young life to Christ. Through coming weeks his office will be receiving reports of the fruits of that great day.

Dr. Houghton took occasion to enlighten visitors concerning progress being made in

property improvement. The new Administration Building was growing before their eyes, and the need of a new Auditorium was again and again apparent. Opportunity for the bestowing of gifts or pledges met with a gratifying response, and it is certain that much prayer for the expanding needs of the growing student body was stimulated. May the good work move steadily forward.

More than 51,000 auditors were in attendance at the various sessions through the seven days. Registered guests were from 35 states, Alaska, 3 Canadian provinces, and 7 foreign countries.

All will gladly unite in prayer that God may abundantly reward the army of workers who, behind the scenes, were for the week constantly engaged in the numberless duties that gave comfort and sustenance to many hundreds of guests. Mr. Stauffer and his full-time and part-time forces merit the heart's sincerest benediction.

Moment of high fellowship will not be forgotten, the gathering of former and present Women's Guild members, the Friday afternoon tea and fellowship, the various exhibits, and what shall I say more? May next year's Founder's Week find the new Administration Building in use, and witness a conference even more fruitful of souls than was that of this year. The God whom we serve is able to do exceeding abundantly above all that we can ask or think.

Obedience means marching right on whether we feel like it or not.—D. L. Moody.



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Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

## My Human Best Filled with the Spirit, by Richard Ellsworth Day.

Dr. Day, who did such a remarkable piece of literary composition in *Bush Aglow*, has turned his pen to the writing of a devotional quarterly. The pages are dated and arranged for daily reading with a verse or two of Scripture and a few paragraphs of spiritual insight. The usual method in such a book is to make large use of quotations. Dr. Day has made almost no use of these. The material, therefore, is brand new and oven-fresh and will prove stimulating and refreshing to all who partake. The emphasis in this first number is on the work of the Holy Spirit in our age and upon our lives.

We can hope that this splendid series may have wide acceptance. Surely it will do much good.

94 pages. 7 3/4 x 5 1/4 inches. Zondervan Publishing House, Grand Rapids. 35 cents per copy; \$1.25 per year. W.H.H.\*

## The Dawn Is Breaking, by Oswald J. Smith.

In this collection of seven addresses, given by the author in the People's Church of Toronto, Dr. Smith presents, as the title indicates, truths of timely import, such as The Revival of the Roman Empire, Christ's Picture of the Last Days, The Jew in Prophecy. We regret that there does not seem to be a clear statement of the distinction between the Rapture of the Church and the revelation of Jesus Christ.

96 pages. 7 x 4 3/4 inches. Marshall, Morgan and Scott, London. 40 cents. W.P.L.

## The Victorious Life, by W. B. Riley.

This is a brief but most excellent treatment of an important subject in a very practical way. In four most interesting and helpful chapters, bearing the titles Victory over One's Temper; Victory against the Tongue; Victory over Trouble; Victory against Temptation, he sets forth man's inability and Christ's perfect ability. One cannot read this book, with openness of mind and sincerity of heart, without gaining a deeper desire to "let go and let God."

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## How to Become a Christian, by Tillis D. Sumroll.

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146 pages. 7 3/4 x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

## Bible Study, Pupil's Manuals, Parts II and IV, by A. Blystra, M. Fakkema and N. Yff.

These manuals are units of the work book series for pupils in grade five and up, of the National Union of Christian Schools. Part II covers the Bible narrative from the exodus to Solomon; Part IV, the New Testament up to the third year of Christ's public ministry. There are thirty-five and thirty lessons respectively in the two manuals, each lesson covering two pages in which there are an introduction of the lesson questions, word study, memory passage and expressional work. The orthodox character of these lessons, as well as their high pedagogical value, commends them especially for classes in Week Day Church School.

8 1/4 x 5 1/2 inches. National Union of Christian Schools, 10119 Lafayette Avenue, Chicago. 40 cents each. C.H.B.

\*Dr. Will H. Houghton.

## Stucky's Hymnalette, Testimonies in Song, by Mary Stucky and Raymond Iden.

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8 1/2 x 6 inches. Iden Music Print, Mount Vernon, Ohio. 50 cents.

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## Gethsemane, by J. H. Pickford, B.Th.

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## A Church Using Its Sunday School, by J. N. Barnette.

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176 pages. 7 1/4 x 4 3/4 inches. Sunday School Board of the Southern Baptist Convention, Nashville. Cloth, 60 cents; paper, 40 cents.

C.H.B.

## More Sources of Power in Famous Lives, by Walter C. Erdman.

This is a fresh series of studies in the spiritual resources of notable men and women, which were prepared at the request of the president of a Cleveland business firm and broadcast over station WTAM. The sketches are the last half of the series already published in book form, and while necessarily brief, do not fail to emphasize the fact that all of these lives were molded by their faith in God and His Word. Oliver Cromwell, Sir John Franklin, Sheldon Jackson, Florence Nightingale, and Frances Willard are among the twenty-four biographies selected for this second publication. A splendid book to place in the hands of young people.

160 pages. 7 1/4 x 5 inches. Cokesbury Press, Nashville. \$1.00.

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The author believes that interest in Henry Ward Beecher as a preacher and orator will never die out, and that the appeal of a volume such as this will be wide and varied, even if there be some repetition of what has previously appeared in print. He devotes the first six chapters to the original studies in Henry Ward Beecher's art of public speaking, and the next six chapters are taken from Beecher's *Star Papers* which he contributed to *The Independent* while editor. Chapter 13 is an account of the trying and triumphant experiences in England in 1863, which is followed by eight chapters devoted to the famous *Yale Lectures on Preaching*. Chapter 24 is the "Lecture on Oratory," given in Philadelphia in 1876, and the two final chapters are excerpts from the lectures given in England in 1886. Not only preachers but students will find many aids to persuasive speech in this volume. The inclusion of the public questionnaire which followed each lecture and a well prepared bibliography and index enhance the value of this work.

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395 pages. 8 3/4 x 5 3/4 inches. Little, Brown and Company, Boston. \$3.50. C.H.B.

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187 pages. 7 3/4 x 5 1/4 inches. Doubleday, Doran and Company, Garden City, N.Y. \$1.00. W.H.H.†

†Dr. William H. Hockman.

March, 1938

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## Preaching, by G. Campbell Morgan, D.D.

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90 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.00. P.B.F.

## Why Do I Believe the Bible Is God's Word? by William Dallmans.

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138 pages. 6 3/4 x 4 1/2 inches. Concordia Publishing Company, St. Louis. 75 cents. C.H.B.

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104 pages. 7 1/2 x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.H.B.

## The Conversations of Christ, by Archibald MacFadyen.

Nowhere is Christ's ability as a Master-Teacher better demonstrated than in His discourses. Questions were asked and answered, difficulties were propounded and efforts made to remove them. This was the common form of instruction when Christ was dealing with His disciples. The author has grouped forty-four of these discourses, beginning with the first recorded saying of Jesus in the temple during His boyhood days, and ending with His call and conversation with the apostle to the Gentiles. The presentation of each chapter is clarified and concluded by outlines, notes, leading points and leading thoughts, as well as appropriate poems. The Foreword was written by the late Dr. F. B. Meyer.

183 pages. 7 x 4 1/2 inches. John Ritchie, Kilmarnock, Scotland. 75 cents. C.H.B.

## Exploring the Heavens, by Clyde Fisher, Ph.D., LL.D.

Dr. Fisher, who is in charge of the Hayden Planetarium in New York City, has lectured for years on popular astronomy, and gives for the first time a guide book to the heavens based on his own work. A large number of people who are interested in astronomy find their efforts to secure information thwarted by the technical language of most of the writers on this science. Dr. Fisher has realized the need for a popular presentation of this fascinating subject, and while scientifically accurate, he purposely avoids the mathematics and the more technical data of practical astronomy. The full page engravings and star charts greatly enhance the value of this work.

223 pages. 8 1/2 x 5 1/2 inches. Thomas Y. Crowell Company, New York. \$2.50. C.H.B.

## Christ of the Countryside, by Malcolm Dana.

With a few exceptions, the Bible as a whole has a rural setting. Israel's life in the promised land was largely rural, and the Gospels present the ministry of our Lord amid an environment of highways, hillsides and lake. These circumstances led the author to believe that there is a rural gospel within the Gospels awaiting to be told and appreciated. And this is just what has been attempted in this volume by one who does not claim to be either a theologian or an agriculturalist. His simple meditations on the Gospel narrative will be valued and enjoyed especially by country ministers and Sunday School teachers who want helpful points of contact for relating truth with the lives they touch.

128 pages. 7 1/2 x 5 inches. Cokesbury Press, Nashville. \$1.00. C.H.B.

## Christ and Prayer, by C. F. Andrews.

Here are some helpful comments on the words of Christ concerning prayer as recorded in the Gospels, to which have been added for study purposes some notes on the practice of prayer, which were drawn up for a series of university lectures in Cambridge, England. After quiet talks and retreats, combined with personal interviews in different parts of the world, the author concludes that the younger generation at the universities is finding the difficulty of meditation much greater than other generations, and that today more than ever before, we need to come back into the silence of Christ's presence and learn from Him with great humility and penitence how to pray.

160 pages. 7 1/2 x 5 inches. Harper and Brothers, New York. \$1.60. C.H.B.

## Thou Art the Christ! by Bert Brower, A.M., Th.M.

This book embraces twenty-one meditations, beginning with the promised Messiah and ending with His second coming. The author's heart beats true to the evangelical faith, but the book is marred by the improper interpretation of the Redeemer's program. The particular feature which might be mentioned is that of the kingdom of Christ. The author's conception of that kingdom is defective. It declares that Christ is now reigning as King. It would seem that the present world situation would disillusion the mind of this Christian minister.

156 pages. 8x5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. P.B.F.

## My Bible, an Apologetic, by W. B. Riley, A.M., D.D.

Out of his years of rich experience as an active defender of the faith, Dr. Riley has provided a most helpful volume not only for Bible students, but for young people everywhere who need to be well informed concerning the trustworthiness of the Bible. He contributes chapters on the origin of the Bible and the best way to master it, and also considers such problems as misunderstandings and discrepancies, especially in relation to modern science. His complete mastery of scientific facts, as well as Scripture, and his wealth of illustrations, provides a volume that is both factual and fascinating. The permanent value of a work of this kind is such that we only wish that the publishers had seen fit to prepare it in cloth instead of paper.

155 pages. 7 1/2 x 5 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. C.H.B.

## Christian Doctrine, by Walter Thomas Conner, Ph.D.

This book is a revision of the author's former book *A System of Christian Doctrine*. In the revision two chapters have been added, one on the Church and the other on Ordinances.

349 pages. 8x5 1/2 inches. Broadman Press, Nashville. \$2.50. P.B.F.

## The Evangelist, by William P. Nicholson.

A collection of evangelistic messages, the first three or four of which are concerned primarily with the evangelist and his calling. The author is clear and spiritual in his preaching, conservative in doctrine, and practical in his application of truth to life.

127 pages. 7 1/2 x 4 1/2 inches. Marshall, Morgan and Scott, London. 40 cents. H.L.L.

## The Word of Prophecy, by Samuel Martin Miller and Halvar George Randolph.

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172 pages. 7 1/2 x 5 1/2 inches. Lutheran Bible Institute, Minneapolis. \$1.00 G.S.

## Ask . . . and It Shall Be Given You, by Ida Goeppe Pierson.

The author spent nearly forty years on the foreign mission field testing out the truth of her convictions about prayer, and at the earnest solicitation of friends was led to prepare her studies for publication. She was able to complete the prayers in the Old Testament before her death, and her husband has finished the task by editing her notes on the New Testament. There is no one who does not need to be reminded of the way God has answered prayers in the past and His willingness to answer prayer today. Our attention is also directed to the fact that God is shutting some of us up to prayer, as He has done more than once in the past.

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discussed are: The Word Made Flesh, The  
Value of Doctrine, Morality, The Flower of  
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160 pages. 7¾x5½ inches. Eerdmans  
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### I Believe, by Howard W. Ferrin.

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### Negro Year Book, by Monroe N. Work.

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575 pages. 9½x6¼ inches. Negro Year  
Book Publishing Company, Tuskegee Insti-  
tute, Ala. \$2.00. J.R.R.

### Into God's Family, by Andrew Gih

Mr. Gih is a Chinese Christian, a member  
of the well known Bethel Band, whose au-  
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his widespread ministry in China and abroad.

128 pages. 7¾x5 inches. Marshall, Mor-  
gan and Scott, London. 40 cents. W.H.H.†

### China Quest, by Elizabeth Foreman Lewis.

The author has written several notable  
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301 pages. 8¾x5¾ inches. John C. Win-  
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### Goforth of China, by Rosalind Goforth.

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# Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Heartly and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## CALLED HOME

A number of the devoted friends and helpers of M.B.I. have lately been called into the more excellent glory, and in loving tribute we for a moment pause, with their radiant and useful lives in mind.

Edmund B. Buckalew was on January 5 called suddenly from labor to reward. For some time he and Mrs. Buckalew had made their home at Mount Gretna, Pa. As director of the Extension Department and as a field representative, Mr. Buckalew rendered twenty years of service for the Institute. He was widely known and loved for his kindly, eager, and optimistic spirit. Heaven will be richer and earth poorer for this change. Mrs. Buckalew, who had been ill for many weeks, joined her husband three weeks later, on January 26. She was a gracious and devoted daughter of the King. These two were in life true comrades, and in death were not long divided. Three sons survive who will share a wealth of gracious memories.

One of our honored trustees, Wm. Arthur Holt, of Oconto, Wis., is bereaved in the passing of his wife, Lucy Rumford Holt, who on January 4 went to be with the Lord. Mrs. Holt was a woman of marked Christian character, active in church and Sunday School ministries, and in civic matters. Burial was in the home of her youth, Lake Forest, Ill. Abounding sympathy wells from the hearts of multitudes of friends for the bereaved husband and other members of the family, and kindred, among whom is a sister, Mrs. Grant Stroh, wife of Dr. Stroh, of the Institute Faculty.

Louis Steen was for twenty years and more a diligent member of the mechanical staff of Institute employees. His gentle and helpful spirit and radiant spirituality gave him glad welcome to every office and among the students. On January 10 he was called to his house not made with hands, eternal in the heavens. His wife preceded him by only a year. Of their five children, two, Hilda and John, are Institute graduates.

Death's visit has come to another family for long associated with Institute activities. The wife of Rev. A. H. Leaman '08, former Director of Practical Work and Institute Host, was on January 15 called into the higher service of heaven. Amanda Eby Leaman had lived in high adventure for Christ. Years ago she was a co-founder of the Men's Home Mission, and was the founder of the Midnight Mission of Chicago. Until the last she was effectively engaged in Christian service. Three daughters, one son, and the bereaved husband survive. Mr.

Leaman is pastor of the First Mennonite Church of Chicago.

## FELLOWSHIP GATHERINGS

The Southeastern Wisconsin Fellowship assembled on January 10 at the home of Mr. and Mrs. C. C. Mortenson, Racine, with some eighty in attendance. Chester S. Rosborough '30, was the guest speaker. Officers elected are: O. A. Johnson '28, president; Arthur Munson, vice-president; Mrs. E. H. Mahoney (Pearl E. Edwards '23), secretary-treasurer.

The Chicago Fellowship convened for its annual business meeting in Keith Hall, Institute Auditorium, Thursday, January 27. In the absence of William J. Fox '19, president, Ernest M. Wadsworth '00, presided. The Moody Musical Messengers dispensed song inspiration, and Mrs. Harold B. Street (Mabel Ellis '23) was guest speaker. Officers elected are: President, Merkel Good '31; vice-president, Gaylord Hamilton '36; secretary, Myrtle Craig '28; treasurer, Victor Bisbing '30.

## THE FIELD REPRESENTATIVE

Arthur G. Annette '22, will fill engagements in the First Baptist Church, Durand, Mich., February 20-23; Young People's Fellowship Club, Marion, Ohio, February 24 and 25; and Baptist Church, Westover, Pa., February 27 to March 11. Readers of MOODY MONTHLY in these regions may be able to offer help in these services.

## STUDENTS OF OTHER DAYS

E. R. McLaughlin '23, is pastor of the First Baptist Church of St. Johns, Mich. He began the work last May with a Daily Vacation Bible School, and while trying to reach all ages is continuing to specialize on work with

young people. He has been able to place the Gospel of John in the hands of public school pupils—"a clearcut answer to prayer."

Esther M. Hoyt '27, and Lulu L. Sommers '31, have begun work in Belgium under the Belgian Gospel Mission. They formerly served in another field in Europe under the European Christian Mission.

William Ward Ayer '19, pastor of Calvary Baptist Church, New York City, in November assisted Rev. Vance H. Webster, pastor of the First Baptist Church, Muscatine, Iowa, in a "Revival of Bible Christianity." C. W. Austin '28, of Independence, Mo., was soloist, song leader and children's worker. The meetings resulted in many reconsecrations and conversions.

Norman W. Taylor '21, and Mrs. Taylor (Geraldine Ely '21) from their headquarters, Arenal 42, Ville Obregon, D.F., Mexico, continue in their remarkable ministry among the soldiery of that Republic. The hand of God has opened doors that seemed sternly barred. "We are counting on you to 'hold the ropes' as we enter into a new year with all its opportunities."

Mrs. Ward Munsell (Ann Rodgers '24), writes from Comaya guela, Honduras, C.A., of the exciting and inspiring incidents she and her husband meet in their itinerating and evangelizing labors. "Surely a new day has dawned for the work here in Honduras. . . . We covet your continual prayers for the field."

Milton Arnold '23, is pastor of the Calvary Baptist Church, Binghamton, N.Y. One of his appreciative parishioners writes of the strength and value of his preaching, and says of the Institute, "I am more than ever convinced of the real foundation you are laying in the lives of young men and women who come under your care."



Pairs of brothers and sisters (and one trio) who were enrolled for the Fall Term are shown in the above picture. Of the 67 in the school, 61 are shown in the picture

William F. McFarlan '17, for many years a pastor in Cleveland, Ohio, has taken up residence at 6998 Sudbury Road, Westerville, Ohio, and is entering upon evangelistic work.

Ervin C. Westhouse '31, and Mrs. Westhouse (Anita Ankerberg '35), have concluded two years of service with the People's Congregational Church, Chicago, and have gone to Clintonville, Wis., where Mr. Westhouse has accepted the pastorate of the Bethany Church. A revival in November was rich in results.

Macel Koon '37, after due residence in the Sudan Interior Mission Home in Brooklyn, has been accepted for missionary service and will soon sail for her assigned field in Africa.

O. R. Findley '25, Leslie, Ark., rejoices in the blessing found in study at the Institute, and he has been proving its value in thirteen years of service as a pastor in the Methodist Episcopal Church, South.

Howard L. Bournier '11, 6723 Schofield Ave., St. Louis, Mo., has recently concluded his twentieth year as pastor of the Kingsland Memorial Presbyterian Church. An extensive youth and church program is promoted and souls are won for Christ. "The training Mrs. Bournier and I received at Moody has meant so much to us."

Elizabeth ("Betty") Russ '35, A.I.M., Rethi, Nioka, Aba, Congo Belge, via Egypt, condenses much into her latest letter. Midst sicknesses and adverse conditions, the grace of God is giving victory, and the spirit of the letter is of deep gratitude to Him for sustaining grace.

Rollin B. Holden '06, Kennewick, Wash., writes: "Recently moved here and am pastor of the Baptist church. Am following a former M.B.I. man as pastor, and we have a real spiritual church with good possibilities of usefulness."

Claude Rightsell '21, Route 8, Greeneville, Tenn., has for seven years served a five-point circuit of the United Brethren Church in Greene County and has under God's blessing received three hundred members into the churches. He has a great desire to visit M.B.I. again, and will welcome letters from his classmates.

Alfred J. Ward '27, Formosa, Kan., has resigned the pastorate of the Congregational Church at Dunlap, Iowa, to serve a federation of the Methodist and Christian churches of Formosa.

Christine Lorimer '36, 966 Calumet Ave., Detroit, Mich., is the secretarial distributor of an informing class letter for the August group of that year.

Edward F. Rice '04, Jos, Nigeria, W. Africa, reports, "I have been very ill and I want those who know me to thank God for the recovery I have made." Many will rejoice with him in God's mercy.

Hardee H. Iler '00, 2992 6th Ave., Detroit, Mich., sends in a challenging testimony: "The Lord has been wonderfully blessing me; had 41 souls last week for my hire, for which I praise Him from whom all blessings flow. He gives me an average of 35 per week. Have been out on faith for years . . . and He has wonderfully supplied needs. My full-time work leads me into hospitals every day and evenings, rescue missions, jail, etc. Where the door opens, in I go."

Harold De Vries '31, 332 John St., Ann Arbor, Mich., has begun a new work in

Ann Arbor, under the name of the Grace Bible Fellowship. Sunday School and evening services are held in the Moose Temple. The card announcement carries an invitation to "Bring Your Bible."

Arthur W. McKee '13, stepped aside from his evangelistic song ministry during the period from September to December to assist the Centenary Celebration work in setting up conferences on the West Coast and certain southern cities. His evangelistic datings will be found in another column.

William E. Kuhnle '35, associate pastor of the Walnut Street Baptist Church, Des Moines, Iowa, was on November 30 ordained to the ministry, fifteen Regular and Independent Baptist Churches of Iowa participating. Pastor P. B. Chenault '31, of the host church, reports: "Mr. Kuhnle faced 15 churches and 36 delegates and a host of friends without a single note, and extemporaneously covered all the doctrines of the Bible together with Scripture references supporting his statements." Mrs. Kuhnle (Edna Stephenson '30), for her devotion in Christian song and service, deserves mention in this happy event.

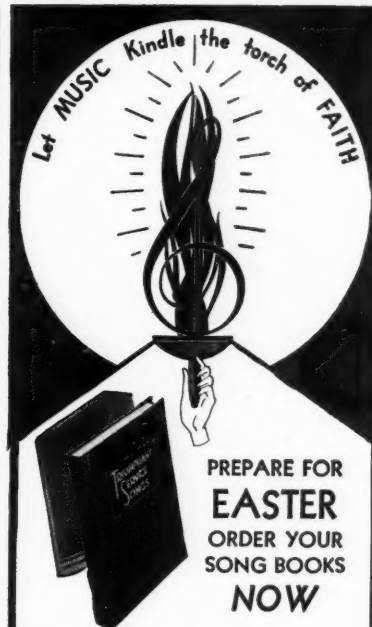
G. W. Friedrich '27, and Mrs. Friedrich (Mildred Sheidler '29), have recently received a cordial welcome by the First Baptist Church, of Wellston, Ohio, to the pastorate of which Mr. Friedrich has been called.

Joseph S. Otteson '17, chairman of the field committee of the Scandinavian Alliance Mission in India, reports location of former Institute students as follows: himself, Evelyn Streeter '32, Wayne Saunders '34, Raymond Rutan '37, at Amalner, E. Khandesh; Gladys Hendricksen '32, Lucille Guiley '33, and Ethel Johnson '35, at Dharangaon, E. Khandesh; Esther Sorensen '29, Jean Lybart '34, at Parola, E. Khandesh; Mrs. O. E. Meberg (Anna M. Evensen '18), at Pimpalner, and Alice Reid '35, at Navapur, in W. Khandesh.

Mrs. Felix Hermosa (Euphemia Hable '31), writes from Puerto Perez Bolivia, S.A., "There is nothing spectacular to write about the work here. This is the spring time, the seed-sowing time in this village and vicinity, and we feel confident that the Lord is also preparing a day for the harvesting of souls here."

Lillian Billington '26, has received an A.B. degree from San Jose State College, and an M.A. from Stanford University since leaving M.B.I. While teaching in the former she is completing work for a doctor's degree.

Herbert W. Atkinson '24, and Mrs. Atkinson, resigned the fruitful pastorate of the First Presbyterian Church of Watford City, N.D., to accept that of the First Presby-



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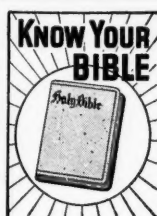
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terian Church of Bellville, Ohio, beginning their service on January 2. The Lord very graciously and clearly led in regard to the new field, and they anticipate blessed results in this definitely evangelical church.

John Kastelein '37, Ridgeway, Iowa, has been recently ordained and is entering upon evangelistic work.

Elizabeth Braddock '36, 501 S. Union St.,

Warsaw, Ind., was led back to her home church after graduation, and is now fulfilling an original purpose for which Moody provided Institute training. She organized and is supervisor of the Intermediate B.Y.P.U., in addition to other activities, and also teaches two classes each week, using the training course of the Evangelical Teacher Training Association.

Arnold H. Kehrl '19, pastor of the Beulah Baptist Church, Detroit, Mich., had the privilege in January of celebrating the conclusion of ten victorious years of service in this field. His church has been a feeder to M.B.I., several former students and two present ones having come from that parish.

Charles F. Geiger '00, Chatfield, Minn., was honored by his church, the Cummingsville Presbyterian, on November 14, in a

special meeting held to commemorate the thirtieth anniversary of his ordination to the ministry. Mr. Geiger was a Sunday School missionary in Wisconsin in earlier days, served a number of pastorates in Wisconsin, South Dakota, and Minnesota, and had time also for some travel in Europe, attending the World's Sunday School Convention in Zurich in 1913, also later a cruise on the Mediterranean, visiting North Africa, and the Holy Land.

Pieter Smit, D.D. '32, Lorraine, Kan., had the joy on November 28 of participating in the dedication of a beautiful new church building for the First Baptist Church of that community. A valuable historical booklet was prepared, which included the programs for the several dedication services.

James R. Smith '92, Kingman, Ariz., has opened to the public the Kingman Tabernacle at 510 East South Front St., where his evangelistic zeal and gifts will find fruitful expression. Kingman is on highway 66, and Mr. and Mrs. Smith will be delighted to welcome Moodyites who may be en route to the West.

Ella Caroline Schroeder '36, 11 Dominick St., New York, N.Y., writes with delightful enthusiasm of her experiences in Jewish mission work, for which her training at M.B.I., so well fitted her. There are lights and shades in this sphere of service.

Robert M. Page '37, and Mrs. Page (Helen Gibson '37), on October 1 entered upon service with the Oak Hills Fellowship, Bemidji, Minn., their special responsibility being for the Solway Chapel, where they have met with an eager welcome.

J. O. Richmond '17, who has served as pastor of the First Baptist Church, Watsonville, Calif., recently accepted a call to the pastorate of the Fidelity Baptist Church, Cleveland, Ohio, where Mrs. Richmond's father, the late Rev. T. C. Lawrence, was pastor for twenty-five years.

Otila A. Mauch '35, Ione M. Reed '35, and Genevieve Burns '37, who as "The Sunshine Trio" have carried the gospel in testimony and song into many churches, have resumed their work following a period of interruption from illness.

Edna Seidel '31, is employed as church visitor by her home church, the Olive Branch Congregational, St. Louis, Mo., and is thoroughly enjoying her work.

Clifford Curtis '36, has become pastor of the Hill Christian Church, Hill, N.H.

S. E. Lewis '13, 408 Esther St., Orlando, Fla., has been called to the pastorate of the DeLaney Street Baptist Church of that city, and a special blessing from the Lord has been upon his ministry. Increased attendance at prayer meeting, and twelve members added to the church, call forth praise.

Ezra R. Hill '25, and Mrs. Hill '24, are praising the Lord for three years' blessed ministry with the First Baptist Church, Allegan, Mich. Property improvement and increase in benevolent gifts have been crowned with spiritual advance.

Goldie Hassel '27, trailer missionary in Texas, writes, "Real camp life, only I think a little worse. Carry our own water, candle-light, etc., but being in His will makes one content anywhere. It seems like a palace compared to some of the homes we visit—oh, such poverty! . . . The people certainly do turn out. They say they feel rich because they have the Lord. Pray for me; I need it."

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May 8-13

Among those who will be heard at these meetings (though all will not appear in every city) are the following outstanding Bible teachers and preachers:

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**Dr. Harold J. Ockenga**—Pastor, Park Street Congregational Church, Boston.

**Dr. Herbert Lockyer**—Liverpool, England.

**Irwin A. Moon**—Los Angeles, with his "Sermons in Science."

**Rev. Vance Havner**—Pastor, First Baptist Church, Charleston, S. C.

**Rev. G. Allen Fleece**—Pastor, Central Presbyterian Church, Chattanooga, Tenn.

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Ralph E. Donaldson '31, and Mrs. Donaldson '33, are now in charge of the Pacific Coast Home for Aged Ministers and Missionaries, located at 7524 N. E. Everett St., Portland, Ore.

Earnie J. Bott '28, and Mrs. Bott (Lethea D. Coyle '28), Rapelje, Mont., are happy in service in "both the Rapelje and Broadview fields, and a country church eight miles out from Broadview." They would welcome visits from Institute friends.

M. H. Knobloch '27, 641 N. Allegheny St., El Dorado, Kan., on an evangelistic trip through the South, found many opportunities for testimony and distribution of Bible Institute Colportage literature. A two weeks meeting at the First Baptist Church, Lyons, Kan., where he ministered by singing the gospel message, was blessed in the salvation of sinners and reviving of saints. Mr. Knobloch asks prayers for open doors of service, and wishes to make contacts with former M. B. I. students.

Iris Hurley '33, now Mrs. Smith Cunningham, 1651 Tuscaloosa Ave., Birmingham, Ala., writes that she and her husband are serving a Presbyterian Church in that city. Before her marriage Mrs. Cunningham worked in the Kentucky mountains. She says, "The people are very faithful, and our aim is to win the lost."

Ralph L. Munoz '37, 121 W. Maple St., Chicago, has been serving as pastor of a group of believers in South Chicago. He and Mrs. Munoz have been accepted by the Central America Evangelization Campaign for service in Costa Rica, and are awaiting the Lord's leading in the matter of their going.

Mrs. J. C. Patey (Amanda Curtis '96), Ferndale, Wash., made a stop at the Institute in January, en route home from Boston, Mass., where she had visited a son. Mr. Patey '97, was for a time an employee of the Institute.

W. B. Williston '09, Val d'Or, Quebec, Can., continues his strenuous labors under the Eastern Moosonee Mission. His field is wide; he gives thanks to God for continued health. "I have conducted during the year three hundred services of various kinds at sixteen different places, traveling on an average of seven hundred and fifty miles a month."

Maye E. Hatch '29, 38 Chambers St., Boston, Mass., in her work among the Jews has a class of ninety children, and a long waiting list, because of a lack of assisting teachers. "Pray for someone to get the vision to serve the Jews," is her earnest appeal.

Igoe Ismail Mills '34, pastor of the Assyrian Protestant Church, 160 Washington St., New Britain, Conn., is leading in a work that is definitely evangelical. "Ask God to have His hand in this work that He may lead us to do His will and preach His Word to hungry and lost souls."

Philip Manetz '28, Bustino, Podk Ruo, U. P. Kovalchuka, Czechoslovakia, makes special request for prayer for the Lord's work in Carpathian Russia, and for the successful distribution of Gospels and Christian literature in the several villages "where our stations are located."

Clyde Johnstone Kennedy '29, was installed as pastor of the First Presbyterian Church, Los Angeles, Calif., on January 9. A service of great inspiration brought many leading ministers to the church, and among the participants in the exercises were three former students besides the inducted minister: Dr.

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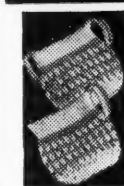
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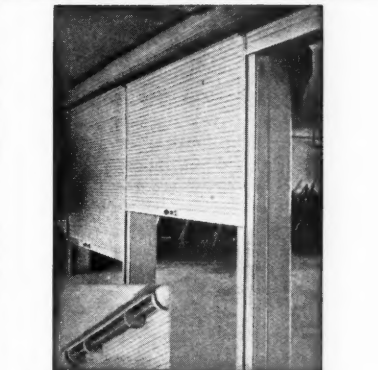
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### FROM FIELDS AFAR

Eva Hewitt '29, Sargodha, Punjab, India, has arrived from furlough, and rejoices in new spiritual victories and the joy of again being with those whom she loves and desires to help.

Roger Howes '24, C.I.M., Kuling, Kiangsi, China, and Mrs. Howes send a letter written in sections from August 5 to September 24, telling how they fare with the ravages of war about them. "We do value your prayers, but let them be prayers of trust and committal, not prayers of anxiety and doubt."

Ivan Allbutt '29, and Mrs. Allbutt (Mary Eleanor Stair '28) spent a number of furlough weeks in the C.I.M. Home, 238 South Avenue 51, Los Angeles, Calif. They are busy in secretarial and deputation work.

Arthur Jensen '20, and Mrs. Jensen (Fannie Andrews '20), write a heartening letter from Mhlotseni, Swaziland, S. Africa, which is aglow with spiritual blessing. Of the native Christians they say, "These people take no delight in twenty minute sermons and meetings lasting only an hour. They take time to let the blessing of God soak in." And the inquiry added, "Do you?"

Rowland G. Hill '34, writes from Hou Ma, Shansi, China, while en route to Chang Tsu Lanfu District, that his position is so uncertain that this line is offered to urge his friends still to pray that God may exercise faithful watchcare over him and his companions. His own appeal—"Do pray for our dear Chinese brethren in these trying days."

Kenneth Oglesby '30, and Mrs. Oglesby '32, are reported from Sudan Interior Mission headquarters to be safe in the United States, after having been cut off from communication in Lalibella, Ethiopia for seven months. The account is aglow with evidences of the gracious care of God through times of tragic danger.

William A. Genheimer '19, has been transferred from Swaziland to Natal, South Africa, his local address being Rockmount P.O., via Estcourt. He is the only resident missionary among a colony of more than fifteen thousand natives. "One of our greatest problems and sorrows is the influx of innumerable unsatisfactory native sects," which are degrading and based upon superstitions.

Lucilda A. Newton '32, writes of great spiritual victories at Mabuki, T.T., E. Africa. "You will rejoice to know that the long prayed for revival seems to be breaking upon Tanganyika in such power that it is completely changing the lives of black and white." The letter gives further details of this gracious event.

Grace Liddell '34, sends a four-page printed letter from Cheefoo, Shantung, China, a story of her sudden transfer from Chengkung to Cheefoo, with many attendant circumstances. "It is with quiet confidence in Him as our refuge and high tower that the daily routine work is steadily carried on."

Mrs. Fred Legant (Ruth Tenny '30), and her husband make a gripping story of recent events in their field, Colquechaca, via Oruro,

(Continued on page 396)

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And, of course, one of the great joys in an announcer's life is to find that the speaker scheduled for thirty minutes gives up in twenty-five, leaving him to courageously tackle the problem of trimming-up a one-minute sign-off speech into a five-minute closing announcement. Such impromptu speech excursions generally prove most edifying to the radio audience, with the call letters blossoming out on the air waves in five or six different guises, punctuated with well-timed fits of coughing and throat-

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### FOUND BY THE AIR WAVES

Letters from Listeners

#### Book Reading Blessed of God

"My little son, eight years old, came to me and wanted to accept Christ while you were reading the booklet this week of the life of the Jewish woman (Mrs. Bernheim, I believe her name to be). So we knelt down by the davenport and he gave his heart to Jesus."—Illinois.

#### Spiritually Hungry

"Thanks for your wonderful messages. Am receiving a training over the radio, truths from the precious Word of God, the like of which I never heard in all my life. Am hungry for the unfolding of the gospel, as many people are these days."—Illinois.

#### Expresses Gratitude

"I want to be among the great number to express my deep gratitude for your radio ministry. I praise God for you all. Everything is now so clear and plain to me concerning the fundamental doctrines of the Bible and the great scope of God's plan of salvation."—Illinois.

#### Family Blessed

"As a family we have been blessed beyond measure from your station. I myself and three children were saved through listening in."—Illinois.

#### Listens at Work

"I have a boy, 18, who works on Sundays and cannot get to any service. But he has a radio at his work bench in the basement, and every forenoon he is off, he listens to W-M-B-I and gets inspiration to live for Christ."—Illinois.

### RADIO RALLIES CONTINUE FOR NEXT FEW WEEKS

The series of sectional radio rallies in various large cities of the Central States, already underway during the month of February, will continue through the next several weeks. The rallies are a part of the Institute's campaign to acquaint people in this area with the work of W-M-B-I, and to provide opportunity for members of the department to fellowship with those already acquainted with the work.

Dr. Houghton, President of the Institute, and members of the radio staff, together with the W-M-B-I Singers, Men's Voices in Song, and the Three Trumpeters, have filled engagements in Rockford, Ill., South Bend, Ind., and Fond du Lac, Wis., and are looking forward to future rallies in Milwaukee, Peoria, and other cities within the station's reception area.

### LETTER-WEEK RESPONSE PROVES ENCOURAGING

Our listeners will be interested to know that correspondence received during the station's annual letter-week drive totaled somewhat more than twenty-five thousand pieces of mail. The communications proved very encouraging and were indicative of God's blessing upon the work, many testifying to having found salvation through the radio ministry, and others to growth in grace. The letters came from all classes of people, giving evidence of the universal appeal of the gospel message and its capacity to meet every human need.

### FROM THE BIBLE QUIZ

1. Supply the missing words: "Though your sins be as scarlet, they shall be .....; though they be red like crimson, they shall be .....". (Isa. 1:18).
2. What archangel debated with the Devil? (Jude 9).
3. In what city of Europe was the gospel first preached by Paul? (Acts 16:12).
4. Who were the first to bring disciples to Jesus? (John 1:40, 41, 45).
5. What is the whole sentence, "Pleased not himself"? (Rom. 15:3).

### MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sunday, March 6, 13, 20, 27

11:00 A.M.—Moody Memorial Church  
12:30 P.M.—Sunday Organ Melodies  
12:45 P.M.—W-M-B-I Round Table  
1:00 P.M.—Men's Voices in Song  
1:15 P.M.—Message  
1:30 P.M.—Young People's Program  
2:00 P.M.—W-M-B-I Singers

Monday, March 7, 14, 21, 28

7:00 A.M.—Sunrise Service  
10:30 A.M.—Devotional Hour  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible  
3:30 P.M.—Songs of the Gospel  
3:40 P.M.—The Gospel in Print  
4:00 P.M.—Birthday Anniversary Program  
5:00 P.M.—Message  
5:15 P.M.—Music  
5:30 P.M.—"The Crusade of Missions"  
5:45 P.M.—Music

Tuesday, March 8, 15, 22, 29

7:00 A.M.—Sunrise Service  
10:30 A.M.—Home Hour  
11:10 A.M.—Chorus Time  
11:30 A.M.—Continued Story Reading

12:00 M.—Midday Hour

3:00 P.M.—The Liquor Problem  
3:15 P.M.—"Pages from a New Song Book"  
3:30 P.M.—"I See by the Papers"  
3:45 P.M.—"Golden Nuggets"  
4:00 P.M.—"Grace Notes"  
4:15 P.M.—"Wonderful Words"  
4:30 P.M.—Choir Class  
4:45 P.M.—Foreign Language Period

Wednesday, March 9, 16, 23, 30

7:00 A.M.—Sunrise Service  
10:30 A.M.—Shut-in Program  
12:00 M.—Midday Hour  
3:00 P.M.—International Sunday School Lesson  
3:30 P.M.—"Hymns You Love to Sing"  
3:45 P.M.—Question Hour  
4:15 P.M.—The Three Trumpeters  
4:30 P.M.—Tract League  
4:45 P.M.—Story Time for Boys and Girls  
5:15 P.M.—Message  
5:30 P.M.—Sunset Music

Thursday, March 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service  
10:30 A.M.—Missionary Music  
10:45 A.M.—Echoes from Mission Fields

11:15 A.M.—Music Faculty Program

11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Short Stories  
3:30 P.M.—Special  
3:45 P.M.—Amateur Hour and Wheaton College (alternate)  
4:15 P.M.—Scandinavian Program  
4:45 P.M.—Foreign Language Period

Friday, March 4, 11, 18, 25

7:00 A.M.—Sunrise Service  
10:30 A.M.—Radio School of the Bible  
11:05 A.M.—Friday Morning Songsters  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible  
3:30 P.M.—Music  
3:45 P.M.—Jewish Sabbath Service  
4:15 P.M.—Music  
4:30 P.M.—Auditorium Choir  
5:00 P.M.—Bible Quiz  
5:30 P.M.—Musings at Twilight  
5:45 P.M.—Music

1:00-2:00 A.M.—Midnight Hour

Saturday, March 5, 12, 19, 26

7:00 A.M.—Sunrise Service  
10:30 A.M.—K.Y.B. Club  
11:15 A.M.—Teen-Age Bible Study  
11:30 A.M.—Church School Program  
12:00 M.—Piano and Organ Duets  
12:15 P.M.—Message  
12:30 P.M.—Young People's Program  
3:00 P.M.—String Choir  
3:30 P.M.—Message and Radio School of the Bible  
4:00 P.M.—"Mother Ruth"  
4:30 P.M.—Music  
4:45 P.M.—Foreign Language Period



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## Institute and Alumni

(Continued from page 394)

Bolivia, S.A. There has been sickness in the family, and itineraries have been fraught with hardship, but the letter ends with a victory note.

Elof H. Anderson '35, and Mrs. Anderson '36, send joyful Christmas greetings from Ocana, Colombia, S.A., where they are greatly enjoying their "delightful group of children," and are hopefully moving on into their second year of mission service.

Fred Stettler '25, and Mrs. Stettler (Martha Schaeuble '28), write from Plock, Poland, of the vast opportunity for service in that land, and of the difficulties resulting from the emigration of believers to Argentina, Brazil, Canada, and elsewhere. They make an urgent appeal for continued prayer.

Steven Van Egdom '28, and Mrs. Van Egdom (Avis Roovaarts '28), Riosucio, Caldas, Colombia, S.A., rejoice that health has been restored after a two-year furlough, and they are again upon the field of God's appointing. A harvest of souls is following the sowing of the gospel through recent years.

## BORN

To Ronald R. Kratz '22, and Mrs. Kratz (Susan Bachman '22), a daughter, Mary Grace, Dec. 21, Creston, Iowa.

To Willard A. Stitz '32, and Mrs. Stitz (Aldora Smith '33), a son, Robert Alvin, Oct. 31, 4402 N. Ashland Ave., Chicago.

To N. Bruce Barrow '33, and Mrs. Barrow '35 (Alice M. Herget), a daughter, Lois Anne, Dec. 7. Mr. and Mrs. Barrow are living and working at the Free Will Baptist Orphanage, Middlesex, N.C., and in connection, Mr. Barrow is pastor of the Marsh Swamp Free Will Baptist Church.

To Earnie J. Bott '28, and Mrs. Bott (Lethea D. Coyle '28), a son, David Edward, Nov. 21, Rapelje, Mont.

## MARRIED

Earl Wesley Butts '35, and Esther Marie Holm '35, Dec. 18, 1937. Home address, 1920 S. 51st Ave., Cicero, Ill.

Albert E. Hesketh '26, and Ethel Thomas, Jan. 25, Elkhart, Ind.

Donald G. Davis '24, and Ethel Henning, Nov. 25, 1937. At home, 4406 Maypole Ave., Chicago.

## THE FAREWELL OF WINTER

It is a rare March that does not bring a belated snowstorm. But until the visitation is over the suburbanite is never quite certain of his gardening plans. He knows that the best devised cold frame may be buried without warning under a three-foot snow-drift.

But this farewell by winter is, at worst, only a gentle benediction upon the return of a temporarily fugitive spring. As the snow melts with the clearing of the skies, it reveals an unexpected miracle. The wind-parched earth has become black and pregnant with sudden growth. The tulip and narcissus spikes and the tightly curled early clusters of larkspur emerge, glistening and strengthened, in the March sun.

Indeed, this final snow is only the call-boy for the spring beauties, the trilliums, the apple and cherry blossoms, and the other actors in the spring pageant of color on nature's stage.—*Chicago Daily News*.

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